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Number 39

THE
CONGREGATIONALIST

Boston Thursday 29 September 1898



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THE PILGRIMS ON CLARK'S ISLAND

(REPRODUCED FROM THE SECOND OF THE FOUR TABLETS, "RELIGION" ON THE FRONT OF THE CONGREGATIONAL HOUSE)

BUT though this had been a day & night of much trouble & danger unto them, yet God gave them a morning of comforte & refreshing (as usually he doth to his children), for ye next day was a faire sunshining day, and they found them selves to be on an iland secure from ye Indians, wher they might drie their stufe, fixe their peeces, & rest them selves, and gave God thanks for his mercies, in their manifold deliverances. And this being the last day of ye weeke, they prepared ther to keepe ye Sabath.—FROM BRADFORD'S HISTORY OF PLYMOUTH PLANTATION.

Booker T. Washington in a New Role

An interesting and unique series of meetings has just been begun in some of the cities of the South. The trustees of the John F. Slater fund have arranged with Booker T. Washington and Mrs. Washington to devote as much time during the next two years as they can spare from Tuskegee to holding meetings in the cities of the Southern States. The purpose is to increase the interest of the Negroes in their own moral, physical and industrial conditions. Four groups of such meetings were held during the first two weeks in September, and others will follow later in the fall after the opening of the school year at Tuskegee. The places visited at this time were Greensboro, N. C., a thriving modern city of 14,000 inhabitants on the main line of the Southern railroad, where the first meeting was held, Wilmington, N. C., when 1,500 colored men and women crowded St. Stephen's Church to listen to the talk and take part in the discussion which followed, Columbia, S. C., and Charleston.

The plan followed so far is for Mr. Washington first to address a mass meeting of both sexes and all classes. These meetings are widely announced, and Mr. Washington's reputation draws great audiences to hear him, among them being usually a considerable number of white persons. On the day following Mrs. Washington talks to a company of the women alone, several hundred women of all ages often being present. On the same day Mr. Washington speaks to a gathering of the teachers and ministers of the city, considering the various problems more specifically, remedies and the duty of the men in each city to carry out the work he has begun.

There is no glossing over of matters, but plenty of plain talk. "We are going to discuss facts," said Mr. Washington, in beginning "even if they are not pleasant. The pill which is bitter to take often does the most good." Then when he goes on to assert and to prove that the death rate among the Negroes is often twice as high as that of the whites, and that the proportion of crime among the Negroes is often higher, his statements command an attention which augurs good results.

M. B. T.

Biographical

PROF. BRUCE S. HUNTING

Rev. Bruce S. Hunting, A. M., died at the Presbyterian Hospital, Chicago, Sept. 11, after an operation for tuberculosis of the spine. He was born at Byron, Ill., and was about fifty years of age. He graduated from Hillsdale College in 1873, and after two years of theological study was ordained in 1875. After a few months of pastoral service in Wisconsin he accepted the pastorate of the Congregational church at Sublette, Ill. He was loved by the church and community with most unusual affection, and his retirement to accept a professorship in Berea College was universally mourned by the community. The writer, who, then a lad of fourteen, had united with the church during his ministry, recalls the universal sorrow of the community over the departure of Mr. Hunting as one of the finest tributes to unselfish and devoted manliness. Professor Hunting became professor of Latin and principal of the preparatory department at Berea, Ky. He rarely came North, and was little known outside the circle of college acquaintances. But thousands of young people during the years of his service in Berea have been helped by him. He was a man of sweetly simple faith, possessing a nature singularly pure and transparent.

W. E. B.

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SAPOLIO

THE CONGREGATIONALIST

Volume LXXXIII

Boston Thursday 29 September 1898

Number 39

DURING the last six months probably a greater volume of earnest prayer in behalf of the country has been offered than ever before in a similar space of time. Pastors who seldom in public worship allude to national conditions have been as faithful in this respect as those who are more accustomed to pray every week for the President and his counselors. At many family altars also petitions ascended daily in behalf of the men at the front and for a speedy and victorious termination of the struggle. That these prayers have been answered in wonderful ways is evident to every observing Christian. But there is a likelihood that now, when there is no longer any dread of a foreign invader or of a prolonged and bloody contest, the call for prayer will not be considered as urgent. We trust, however, that there will be no diminution in the number and earnestness of public and private petitions in behalf of the country. Surely the grave problems pressing upon the Administration require a degree of sagacity that only the Almighty can furnish. We believe that President McKinley and many of his advisers, as well as the commanders on land and sea, were upborne during the recent crisis by a sense that the praying heart of the country was with them. They need today, just as much as ever, such support, and if our country is to fulfill its destiny we must all be asking God just what he would have us do and how we should do it.

Boston was not honored by its mayor and city officials when, on Sunday, Sept. 18, they entertained by public reception the city's Milwaukee guests. We join emphatically in the protest of the New England Sabbath Protective League. Such official secularization of the Lord's Day was an open offense against the Christian citizens of Boston, and an encouragement to those who would destroy the safeguards of Sunday, which is ominous for the rights of working men to a day of rest. Dr. Plumb has well said in a letter to the *Herald*: "Our city fathers should remember that in their official acts they represent the entire city, which has placed its good name in their hands for safe keeping. When they are acting for the city before the whole country they are not at liberty to outrage the feelings of any considerable class of reputable citizens." We have reason to believe that this mistake will not be repeated.

A demonstration like that which Boston witnessed last week, when an imposing parade of Odd Fellows to the number of perhaps 20,000 occupied the principal streets for hours, raises serious questions touching the ultimate good inhering in fraternal orders. The marvelous growth of them in the last thirty years testifies

to the hold upon men of those organizations which emphasize social and beneficiary features. That such organizations are in many ways beneficial to their members cannot be denied; but the church cannot help sighing when it views these solid phalanxes of men many of whom seem to substitute for it the lodge, and to find therein the chief field and food of their higher life. Doubtless the church may be stimulated by such displays to the effort to realize a truer and more helpful fellowship; it may lay siege in more persistent and wiser ways to the hearts of manly men, but it cannot concede that the highest devotion to Masonry or Odd Fellowship or any human order can ever absolve a man from the claims of the Christian religion.

The financial condition of the American Board at the end of its fiscal year, as will be shown at the meeting in Grand Rapids next week, shows a debt of \$40,291.36, about \$5,000 less than the debt of 1897. The receipts from all sources except contributions toward the debt were \$661,307, a gain over last year of \$18,023, but less by \$40,000, than the average of the last five years. Only the utmost economy in expenditure, even to the extent of crippling some of the most important work, has kept the debt from increasing. What that economy means and its results in some of the fields were shown by Colonel Hopkins of the Prudential Committee in a recent article in our columns. Of course no new work could be considered. The most pressing question before the Board next week will be: What shall be said concerning the surprising openings for foreign missions which have presented themselves for the first time during this wonderful year?

If our excellent contemporary, the *Pacific*, is correct in its statement, then Congregationalism in the far West has moved considerably away from the Congregationalism of New England. According to the *Pacific* a Congregational council in that section is "a court of original jurisdiction," and "has also final jurisdiction." From its advice there is no appeal. "New facts may show the inequity of the decision, but the case is closed." And "the decision is . . . quite mandatory, under pain of excommunication from fellowship." Should such conditions become prevalent east of the Rockies we believe the churches would soon assert their independence. We have known several instances in which the decision of one council has been practically reversed by another, on new facts presented. Nor does it necessarily follow, among us, that a church declining to accept advice of the council which it has called is excommunicated from fellowship. It would not be easy, indeed, to cite such a case in New England during the present generation. Usually the decisions of councils have

been accepted because of their evident reasonableness. But sometimes when that has not appeared to the parties most interested, they have been trusted to make, on reflection, wise use of the advice given. Possibly the *Pacific*, in its relations with the *Occident*, has unconsciously mixed its ideas of church government with those of Presbyterianism.

In his charming volume of reminiscences of the Civil War, War Memories of a Chaplain, Dr. J. Hammond Trumbull gives his opinion that the influence of army life on the men generally was ennobling in a high degree. He also cites the testimonies of other competent judges to the same effect. This is contrary to the general opinion. But there is sound reason for it. When a man has made the sacrifices which most of our soldiers have made for the love of country, the influence of such an experience must be beneficial in many ways. It stimulates unselfishness, true fellowship, devotion to principle, dependence upon God, and a larger comprehension of the blessings of national unity, peace and prosperity. We believe that this result will be attained as a consequence of our war with Spain as truly as in the case of the War of the Rebellion. Now, however, as then the dangers to be feared will be those due to the mercenary spirit and the political spirit. The one prompts old soldiers to look too much at the financial benefit obtainable from the fact of their having served. The other tempts them to regard themselves as a class somewhat apart from their fellow-citizens and deserving exceptional indulgences. If these dangers be guarded against, the moral value of the late war may prove greater than many have anticipated.

We know a church which made haste to secure a minister. Its committee hustled. It boasted that the pulpit had remained vacant less than three months. The committee had a candidate recommended to them, presented his name to the church, which called him at once. He was a man of fine presence and an impressive preacher. Within a year the church, which had not before known discord, was by the ears. Disputes ended in confusion. Then it was learned that every church of which that minister had been pastor had had a similar experience under his ministry. That fact might easily have been learned before the 11 was extended. We know another church which appointed an able committee to secure a pastor. It learned of a suitable minister who was open to a call. It examined his record, conferred with him, was pleased. Then the committee, at considerable expense, visited distant places to compare the first candidate with two or three others. After several weeks they decided to recommend him to

the church. Then they learned that he had just accepted another call. When a committee wants to show that it can beat other records in getting a pastor it runs great risk. But when a committee has found a minister with whom it is well satisfied and then spends months looking to find one who may be a shade better, it is quite possible that some other committee may find the one already selected and put aside till wanted.

Many pastors and other delegates to the National Council are making effective use of the material gathered at Portland and on their journeys to and from that city. Congregations will be profited for many weeks to come by a judicious presentation of facts and opinions acquired during the summer. As Forefathers' Day approaches a theme somewhat less threadbare than the landing of the Pilgrims will be at hand in the westward movement of the denomination, what part it has had in the building of the nation, and what it stands for today, particularly in the region west of the Mississippi. The cause of home missions will also assume new dignity and in the noble band of Western colleges something more than a perfunctory interest will be taken. Indeed we know of one Massachusetts pastor who has taken a long stride forward in his appreciation of home missionary labors and their outcome. Before this he has prayed for them and preached in their behalf, but largely because it was the proper thing to do. Now he confesses that his eyes have been opened to all the vast importance of aggressive Christian work on the advancing frontier. We presume that the next time his church takes up a collection for home missions it will do credit to the pastor's new enthusiasms. Keep your eyes open when you travel for the signs of Christ's victories in the world and you will see them and they will kindle fresh ardor in your heart.

The Word of God for Today

Is there a word of God yet to be revealed? In former days "menspake from God, being moved by the Holy Spirit." So said Peter the apostle. Does the Holy Spirit now move men to speak from God?

The Bible, we know, does not contain all the words of God which already have been spoken. Some of the mightiest prophets, whose messages from God have been most effective, wrote nothing which has been preserved. Only a few of their inspired utterances are known, and these were reported by others. Of other prophets who spoke words of God we have only brief abstracts of their sermons, or one or two poems.

In the primitive Christian church multitudes spake from God, being moved by the Holy Spirit, but their words were never recorded. At Pentecost all the believers in Christ who were in Jerusalem were filled with the Holy Spirit and spoke "as the Spirit gave them utterance," but of all which they said only a summary of the words of Peter have been preserved. Not long after that time Peter, being under arrest by rulers of the Jewish church, and filled with the Holy Spirit, spoke words of God which Luke has recorded. When Peter had been released he went to his own company and told his experience,

and when they had heard it and had prayed "they were all filled with the Holy Spirit and they spake the word of God." We do not know what they said.

Often in the early church Christians who had not been set apart to any special work or office spoke the word of God. Some of their words have been preserved in the New Testament. The vast majority have not been preserved in form, though no doubt they have contributed to our present knowledge of God. Writers of the New Testament who do not claim inspiration for themselves ascribe it to others. Luke, for example, says that Elizabeth, Zacharias and Simeon spoke in the Holy Spirit.

The apostles made no exclusive claim to the possession of power to speak the word of God. They did not even consider the gift of speaking in the Holy Spirit to be confined to Jewish Christians. When they first heard that Gentiles had received the word of God they doubted it, and rebuked Peter for having taken it to them. But when they heard how the gift of the Holy Spirit had been poured out on Gentiles and that they had spoken with tongues, the doubts of the apostles were removed. They had to admit that "God gave unto them the like gift as he did also unto us." Paul claimed that he had received by revelation the gospel which he preached. But he knew also that Gentile converts had revelations from God, and when such persons spoke in meetings of the church he advised others to keep silent and listen.

"The spirit of truth," Christ said, "shall guide you into all the truth." That greatest of Christ's promises Peter declared was made to all believers in all times. The advancement of the Christian Church in the knowledge of the truth is the fulfillment of that promise, but it is by no means yet completely fulfilled. After nineteen centuries of Christian experience if believers of today did not know more of Christ than those of the first century the promise would have failed. The continuous inspiration of the Holy Spirit has enabled our Lord to say things to his disciples in recent times which the apostles could not bear while he was still with them in the flesh. There have been, no doubt, particular periods when that inspiration has been exerted with special power, but it is as truly operative now as it was eighteen centuries ago.

There are words of God still to be spoken. There are revelations from God still to be made to his children. Every believer may hope to find for himself and for others truth not yet known. He may be the channel for divine truth which God seeks to impart, which men greatly need today. The noblest ambition to which God calls the men and women of our time is to be his inspired prophets.

The late president of the lower house of parliament in Japan, just before leaving his official residence, invited his Christian friends to meet there for prayer and thanksgiving. About forty persons were present, including a number of members of the parliament. The president, in the course of his remarks, said:

The fact that I have not, as I believe, brought discredit upon myself nor disgrace upon the office during my short term of serv-

ice is entirely due to the help which God has given me. On taking my seat in the house it has been my daily custom before beginning the business of the day to offer up a silent prayer to God for help, and to ask his blessing upon myself and upon the assembly.

When we remember that it is not yet thirty years ago that the first Protestant Christian missionary went to Japan, such testimony to the power of Christianity ought to quicken our prayers and increase our gifts.

Our Conquests and Religion

That which naturally was foreseen has come to pass. The question of the attitude of the United States to the Roman Catholic churches and schools in Cuba, Porto Rico, Manila, etc., is up for necessary settlement. Archbishop Ireland made an important statement last week on this subject. He said that the Roman Catholic Church will accept the situation frankly. As soon as Cuba, for instance, has been formally surrendered to the United States, our laws concerning religious organizations will govern Roman Catholic churches there just as in New York or Illinois. In his judgment it will be wisest to retain the Spanish priests now in charge of parishes, because they speak the language, are used to local conditions, and can best accomplish necessary changes.

If it can be assumed that such ecclesiastics are intelligent, public spirited and pious, certainly nothing better than their retention could be asked. But, according to some accounts, many are ignorant, indolent and superstitious, not to say overbearing and corrupt. Moreover, most of them belong to one or another religious order, and have been trained to regard their allegiance as due supremely not to the state, or even to the church, but to that order in the church to which they belong. This fact cannot fail to make trouble. It is plain that the superior officials of the Roman Church in the countries named must be American in their training and sympathies, and that the ordinary priesthood also ought to be, if priests trained in the United States could speak the language of the country and could manage successfully people wholly new to their experience. But as things are, it will be necessary to use such priestly material as is available.

After all, the problem is one for the Roman Catholic Church rather than the United States Government to solve. The Government merely will say: "We shall not diminish your religious liberty so long as you are loyal. But if, because of your fidelity to your orders or for any other reason, your allegiance to the law is interfered with, then we shall act against you promptly." That will put upon the Roman Church the burden of manning its parishes in these lands with priests who can be trusted and who also are suited to their work. A fair field and no favor is what the Government must afford Protestants and Roman Catholics alike, and in regard to churches, missions and schools.

The Roman journals are complaining bitterly because the Catholic schools in Santiago have been taken possession of forcibly, as they say, by Protestants and the salaries lowered. This complaint grossly misrepresents the truth. The Santiago schools are Roman Catholic and

were supported by the state. The United States does not maintain sectarian schools. Therefore it cannot consistently support Roman Catholic schools in Santiago. But, until matters can be adjusted there, and as there are, and for some time can be, no other than Roman Catholic schools there, it has been decided to pay half salaries to the teachers for the present rather than to have the children left untaught. This is not a "high-handed outrage" to Roman Catholics on the one hand or a cowardly concession to them on the other. It is a temporary expedient making the best of a difficult situation.

The proposition that President McKinley send a special commissioner to Cuba to report, after thorough study, upon the whole educational situation there is wise. We understand that leading Cubans in this country favor it, and we trust that it will be carried out. It also should be known generally that our Congregational missionary societies, to which such matters naturally belong, already are conferring with each other and with the similar organizations of other denominations, so that organized effort may be entered upon intelligently and harmoniously as soon as possible.

The Young People and the Denominational Paper

They should know it for the very reason that they are young people. The story of the part of Congregationalism in America's history would fill a library. At the Washington Christian Endeavor convention the quality and quantity of its influence was the subject for the rally of our own Endeavorers. It needed wide reading for a generation or an intimate personal acquaintance with the past on the part of the audience to follow the addresses. Not merely must the past be known by the rising Congregationalists but the present needs interpretation. The relations of religion to the history we are making are to be unveiled. In this youth needs guidance. A Christian paper supplies it. "But what is the special share for my denomination?" The journals representing your churches should answer. Take the opening missionary ground in our possible Pacific possessions, how many young people are aware that the Caroline Islands have already been the scene of successful activity on the part of the American Board until the Spaniard came? How many are familiar with the history of the reclaiming by Congregational missions of Hawaii from cannibalism to a place in the republic? These questions furnish illustrations to indicate the value of the religious journal to current events.

The young people need their denominational paper because it is denominational. The Y. P. S. C. E. officials continually emphasize "denominational loyalty"; other societies are distinctly planned on that line. But in the effort to be world-wide in sympathy some youth may forget to be familiar with the principles and purposes of the particular branch of the church to which they belong. Knowledge of denominational work leads to benevolence toward denominational missions and charities. This also is a watchword with the Societies of Endeavor.

Our young people should be readers of a Congregational paper because of the relation existing between the young people's societies and the churches. Its base is in the pledge. A promise made "to support my own church in every way," an object defined as an endeavor to make the membership "more useful in the service of God," a motto which reads "for Christ and the church"—these seem to involve the conscientious perusal of your church paper. Surely the influences of it are all in the directions indicated by the principles and aims of the Societies of Endeavor. Having connected themselves with a particular kind of church, there rests upon them the responsibility of training to ends of larger usefulness. The denominational paper is a means at hand. The individual member should be familiar with it; the society should undertake to place it in the homes of the churches.

Is There a Providence

Mr. F. B. Sanborn, with that acrid style which is so characteristic of him, writes to the Boston *Advertiser* urging that the Federal authorities proceed to enlist Southern negroes in large numbers and train them for service in garrison duty in the semi-tropical lands which we have acquired recently or are about to acquire. There is wisdom in this suggestion, for it is already apparent that the whites of this country will not jump at the opportunity of serving in such a capacity, and there is abundant evidence that if they should they would not endure long. Mr. Sanborn in his letter pays his compliments to "the parsons who preach imperialism to the federal republicans of the United States." He wishes them to "consult their Urim and Thummim and tell us if it is not Ethiopia, lifting up her hands to God, which we ought to take in charge for missionary and mercantile purposes, and not the Malays and Catholic missions of the turbulent Philippines. Great as their knowledge of the divine will is, it is possible that they have made a mistake in rendering it into the vernacular of Washington and Wall Street." This is smart writing, but is it more than that?

Our impression is that Protestant Great Britain and Germany can be relied upon to take care of Ethiopia, and that they are fast controlling the better portions of Africa. The United States, however, by its participation in the International Conference of 1885, which created the Congo Free State, established a precedent respecting its interest in Africa and African problems which we shall not be surprised to see cited as a precedent as the years go by. Indeed, Liberia now stands at our doors asking for a joint Anglo-American protectorate. Mr. Sanborn and those other critics of the expansion policy who attempt to belittle the movement by their thinly-veiled sneers at those who see the hand of Providence in it all must have a peculiar philosophy of history. There is scarcely any record in the history of any nation of a people foreseeing the end from the beginning, of always acting in accordance with fixed principles, of never being surprised at the unforeseen developments of the divine plot. Grant that if a referendum of the voters of the United States could have been taken one year ago the proposition to annex Porto Rico and

the Philippines and establish a protectorate over Cuba would have been overwhelmingly defeated. What does it prove, enlightened self-interest or blind selfishness? What mortal is omniscient enough to answer? Individuals often are loath to accept responsibilities, which, when forced upon them by Providence, prove not only of perpetual value to those who are ministered unto but also to those who minister. The trouble with Mr. Sanborn and many others of his school is that their belief in Providence is so attenuated that they are shocked at the faith of those whose belief is robust. They shudder where others trust.

The Fellowship of Faith

True fellowship depends more upon common belief than upon anything else. Circumstances may compel people to act alike for a time, and thus cause an appearance of fellowship. As soon, however, as this external pressure is withdrawn, they begin to pursue different lines of effort and reveal their inherent dissimilarity of purpose and motive. But they who think alike possess and illustrate true fellowship because the impelling convictions within them are the same. Their endeavors at first may move along distinct lines, but these lines converge and sooner or later come together.

This is especially true in regard to Christian faith and fellowship. A man's religion is the most vital fact in his life's record. Its supreme importance is conceded by most and appreciated more or less thoroughly by all. What he believes about God and duty touches the deepest needs of his soul alike for the present and the hereafter. It therefore is of much greater consequence for him to know what other people believe about these supreme topics than about others, and of much more significance to him to find in other people sympathy and co-operation in regard to them. That many seem indifferent on the subject need not mislead us. Underneath the appearance of indifference some recognition of the gravity of the subject rarely fails to be found.

The fellowship of faith therefore possesses tremendous power and is rich in blessing. It supplies protection, comfort, enlightenment, inspiration. It renders co-operation in service easy and effectual. All possible emphasis should be put upon it. We may not limit it to the circle of the fellow-believers whom we know. We ought to include the great multitude of all upon earth who love our Lord. Nor may we omit the far larger host of the redeemed in glory, or the untold throng who populate heaven itself. For, if we are Christ's, they all are one with us in the fellowship of faith. The knowledge of their intelligent sympathy should fortify us against the assaults of evil and enlarge our powers of service and our joy in our common Lord.

The voice clamant in the Protestant Episcopal Church is Bishop F. D. Huntington, who, as the General Convention of that church draws nigh, lifts up his voice in favor of such action as will be worthy of men charged with grave responsibilities. To the ritualists, who exalt ritual above worship, he says:

In the august problems of government and philosophy, culture and morals, education and conduct, order and law, confronting at

this moment this republic, it must be a prodigious intellectual virility that can afford to bestow serious attention on the question with what hue of crimson or scarlet or purple they who wait on their ministering shall be arrayed. Do the hearts under the most brilliant of vestments find and consciously feel Him whom the patriarch found and felt in the bare pasture?

To those who think that by enacting a new canon governing marriage and divorce they can save society from sensuality, he says:

Unless we can somehow dispose of the gospel and epistles we must stand firmly on guard against the misconception that legislative enactments can reform society at its roots, or purify men's hearts. To imagine that the principal protection against unchastity and sensuality, in the whole community of young and old, single and married, could be found in any restrictive statute passed by a convention, or that any canon could force upon thousands of conscientious believers and studious scholars an interpretation of a passage of the New Testament which they deliberately reject, or could inflict penalties upon clergymen for doing what, in their belief, their ordination had no more forbidden them to do than the law of the land, would be fatuous.

Current History

The Searchlight of Investigation

President McKinley has at last secured nine men who will investigate the management of the war, their authority reaching to all departments, though their attention will be directed chiefly to the conduct of the War Department. Not all of the commissioners are of the caliber desired by the President or required by the task, and their decision will not have the weight of a decision rendered by such men as were first invited. Ex-Governors Woodbury of Vermont and Beaver of Pennsylvania, ex-United States Minister to China Denby, Major-Generals G. M. Dodge, J. M. Wilson and A. D. McCook, Mr. E. P. Powell of the Atlanta (Ga.) *Constitution* and Col. J. A. Sexton, commander-in-chief of the G. A. R., with one other yet to be appointed, make up the commission. Unfortunately two of the commissioners are committed by public utterances to a defense of Secretary Alger, and in so far are scarcely proper judges of testimony which may militate against him. One of them is the president of the commission, General Dodge; the other is Colonel Sexton.

President McKinley, in addressing the commissioners at their first meeting, held at the White House, said what most will believe was sincere as well as timely:

It is my earnest desire that you shall thoroughly investigate these charges and make the fullest examination of the administration of the War Department in all of its branches with the view to establishing the truth or falsity of these accusations. I put upon you no limit to the scope of your investigation. Of all departments connected with the administration I invite the closest scrutiny and examination and shall afford every facility for the most searching inquiry. The records of the War Department and the assistance of its officers shall be subject to your call.

I cannot impress upon you too strongly my wish that your investigation shall be so thorough and complete that your report, when made, will fix the responsibility for any failure or fault by reason of neglect, incompetency or maladministration upon the officers and bureaus responsible therefor—if it be found that the evils complained of have existed.

The people of the country are entitled to know whether or not the citizens, who so promptly responded to the call of duty, have been neglected or misused or maltreated by the Government to which they so willingly gave their services. If there have been wrongs committed the wrongdoers must not escape conviction and punishment.

The methods adopted by this commission to secure testimony will be the first test of its sincerity and power. Certainly, judging by the diaries of private soldiers, the guarded statements of subordinate officers, the narratives of entirely reliable newspaper correspondents—such accounts as Caspar Whitney gives in the October *Harper's* and Richard Harding Davis in the October *Scribner's*—the deliberate charges of chaplains and the formal reports of medical experts, it should be a comparatively easy matter to determine whether the army administration as a system is defective, whether volunteer regiments can be officered properly by men selected from the State militia, whether political and personal debts were paid in army appointments, whether General Shafter was fit to be intrusted with charge of the Santiago expedition, whether General Miles and General Merritt have been fairly treated by the Secretary of War, whether the President himself is or is not responsible for much of the evil that has come which might have been avoided.

We believe that after all the testimony has been taken and sifted it will be found that much of the responsibility for the maladministration of the War Department will be found to lie upon congressmen who either refused to accept expert testimony concerning needed army reforms, or listened to the threats of their constituents in the militia who opposed regular army expansion. Much of the blame also will be found to rest upon defective administration of militia affairs in the several States and the pandering to political ambitions revealed in the appointment of officers for the volunteer regiments, officers who knew nothing of strategy or the duty of caring for the welfare of their subordinates. In the last analysis it will be found that where officers were both intelligent and rigorous in discipline and privates had any conception of the laws of hygiene they have come through climatic exposure and all the incidents of war with a surprisingly small percentage of deaths and disease. The people of Boston, New York and Washington during the past week have had an object lesson of this as they have gazed on the body of 600 marines who seized and occupied Guantanamo on the south coast of Cuba. There they lived for nearly three months without the death of a single man by disease and with practically no illness. They never slept on the ground but always on boards, they drank distilled water, burned all plague spots and destroyed all deposits that might breed disease. Having professional officers inspired by the discipline of a department that knew nothing of politics, the men obeyed loyally the orders for their welfare, and they emerge not only with martial glory due to feats of arms, but the greater glory of having by self-discipline overcome and defeated unmoral, parasitic microbes, which have no mercy on the weak or ignorant.

As to Control of the Philippines

The Peace Commissioners, after a pleasant voyage and many offers of hospitality proffered them in Liverpool and London, which they were obliged to decline, are now at Paris, prepared for the important work they have in hand. Reports from Madrid indicate that Spain will nominally

protest against the surrender of anything more than a coaling station in the Philippines, but whether Spain really desires to retain the islands is a matter of dispute. Many observers at Madrid think she would like to control their disposition and profit by their sale either to Germany or some other Power, but that is precisely the outcome which President McKinley has foreseen and prevented. We either are to own or to retain the right to name the Power that shall control any or all of the islands in the future. Judging from the public utterances of Attorney-General Griggs and Secretary of the Interior Wilson last week the administration is committed to a policy which insists on something more than a coaling station on Luzon. But time alone can decide just what is the attitude of the Administration, and not until that position is declared and the treaty ratified or rejected by the Senate will it be possible to say what our new policy is to be. Certain it is that a division of opinion exists which follows none of the aforetime alignments of sections or parties. The October *Harper's* contains an article by ex-Secretary of the Treasury J. G. Carlisle which is a strong statement of the anti-expansion side of the case. But Senator Lindsay and Henry G. Watterson of the Louisville *Courier Journal*, who are also Kentucky democrats, are ardent expansionists. President Schurman of Cornell and Rev. Drs. Henry van Dyke and W. R. Huntington of New York City have recently openly combated the policy of expansion, but men in control of education and leaders of religious thought who are fully their peers are urging the assumption of authority by us, and that on distinctly moral and religious grounds. Frank Sanborn, one of the earliest abolitionists and usually a radical, is now very conservative, and attributes blame to all clergymen or merchants who dare to favor expansion. Rev. A. D. Mayo, who has given his long life to service of the negroes of the South and who knows more about Southern conditions today than any man of Northern birth, believes that "a providential call has come to the nation to a new career in that only genuine national glory which comes from the uplifting of mankind." It is an issue which divides families, parties, sections, alienates men who have stood shoulder to shoulder in other reforms. As such it calls on all men for deep thought, earnest action, sobriety of speech and willingness to credit men who differ from them with conscience and patriotism.

An Anglo-American Alliance or Understanding, Which

There have been several important deliverances on this important matter during the past week. Senator C. K. Davis, chairman of the Foreign Relations Committee of the Senate and a peace commissioner en route to Paris, addressing the ship's company gathered in the cabin of the *Campania*, interpreted all differences of opinion, past and present, between Great Britain and the United States as family quarrels which we had to settle ourselves and it behooved others to let alone. As for the future, he believes that divine wisdom has decreed that "125,000,000 people speaking the English tongue and standing together in thought and purpose will do more to bring about uni-

versal peace than any war that could be waged." Hon. John Hay, who returns from the Court of St. James, having won in a peculiar degree the respect of the British people, and who begins his career as Secretary of State this week, is reported to be opposed to any formal alliance between Great Britain and the United States. In an interview granted as soon as he landed in New York last week he said that he knew nothing of such a project, nor was he informed that any such compact was contemplated.

From the side of Great Britain, however, there have been two notable utterances by individuals at present sojourning in this country. Hon. Joseph Chamberlain, colonial secretary of the British Foreign Office and a member of the Salisbury cabinet, speaking at a reception given to him and his American wife by the Danvers, Mass., Historical Society last week, said: "I do desire to see a federation of the Anglo-Saxon race. It is coming nearer and nearer. . . . For the past thirty years a much better feeling towards this country has existed among the great majority of the English people than has generally been believed to exist. . . . The press, statesmen and others have—I will not say maliciously but by persistent misunderstandings—kept us apart. Recent events have changed all that. . . . If it is not possible to form a real alliance, I hope there may be a general understanding that may in effect, if not in actual form, bring about a closer union of the English-speaking nations."

Rev. Dr. John Clifford of London, preaching in Tremont Temple last Sunday, aroused the enthusiasm and won the formal assent of an audience of 3,000 people by his eloquent and passionate plea for an Anglo-American alliance, a compact which he asserts the British people "passionately and eagerly covet." He believes in the idea because of the identity of the race stock of the two nations, because of the common tongue, literature, religion, achievements—political and military—and devotion to liberty of conscience. Such an alliance, he believes, would put an end to militarism, alleviate much human misery and hasten the creation of a tribunal with authority to settle all international disputes peacefully.

The same day Rev. Dr. Reuen Thomas of the Harvard Church, Brookline, occupied his pulpit for the first time since his return from England, where he has preached in City Temple, London, lectured in several cities and expounded the meaning of our recent war to his English hearers, not omitting the opportunity to urge an Anglo-American understanding for moral and humanitarian ends. He reports that there is naught but enthusiasm for the idea in Great Britain.

The United States and Turkey

Two of our former official representatives at European courts returning home, the one to take up former tasks at Ann Arbor, the other to assume new duties of state at Washington, arrived at the port of New York last week and submitted to the inevitable interviewer. Both of them dwelt upon our future relations with Turkey. Hon. John Hay, who is to become Secretary of State, when asked, "Will you pursue a strong policy against Turkey with a view to the enforcement

of the claims of this country for damages sustained by the destruction of American property in Turkey?" replied, "I will do all I can in that direction." Hon. J. B. Angell, president of the University of Michigan, who has represented us at Constantinople during the past year, was a fellow-passenger with Mr. Hay across the Atlantic, and doubtless improved the opportunity to inform the incoming controller of our foreign policy as to just what is the exact status of our claim on Turkey and the wisest method of collecting it. Mr. Angell informed the interviewer that in his opinion an "armed demonstration is the only means whereby the Turkish Government can be made to make restitution." He describes the sultan as a man of great shrewdness and of decided ability, "the most absolute despot in the world," at the head of a state that no longer can be described truthfully as "The Sick Man of Europe," inasmuch as it has a powerful army of three hundred thousand well-equipped soldiers, who since the defeat of Greece have become conscious of their power. The Turkish navy, Mr. Angell says, "can best be described as a tub." He reports the sultan as much interested in the American navy since the battles of Manila and Santiago. Mr. Angell informed the sultan that if he thought of ordering any vessels for his navy in this country, it might be well to secure some men competent to handle the vessels after they were built.

The public, we are convinced, is ripe for some aggressive action on the part of the United States. An attempt to cope with the Turkish army would be folly indeed. But our navy, by a display of force off Smyrna or some other Turkish port on the Mediterranean, could quickly collect the claim. Nor would any European power interfere.

Domestic Politics

The democrats of Connecticut last week agreed upon a platform which practically ignored the Chicago platform of 1896, thus permitting the free silver and gold factions to unite. Michigan Republicans indorsed and renominated Governor Pingree, the opposition to him melting away surprisingly. Republican opponents of the nomination of Theodore Roosevelt as Republican candidate of New York last week produced documents indicating that he had lost his citizenship in New York State and hence was ineligible to office. Eminent legal advisers hold, however, that he could not, if he would, lose title to citizenship in New York State by taking up residence in Washington, D. C. His political opponents, if he is nominated, will assert either that he is a tax-dodger or ineligible; and it cannot be disputed that he has suffered some in prestige by his willingness to deal with Mr. Platt, and by his apparent or real change of residence from New York to Washington. Hon. Seth Low indorses the course of Mr. Roosevelt and deprecates the independents' determination to oppose his election. The independents, chiefly those persons who formed the Citizens' Union in the last municipal campaign in New York, however, refuse to support a man who is in any way under obligations to a party boss or a party machine. They recognize that Mr. Roosevelt is, in some ways, an ideal candidate, but, inasmuch as he rejected the independent nom-

ination because to accept it would seem to imply that he was willing to accept votes that might not be cast for other candidates on the Republican ticket, they have decided to name another candidate. It is the old controversy over again. Mr. Roosevelt and Mr. Low are reformers within a party. The independents are "reformers" without party affiliations. Mr. Roosevelt and Mr. Low are opportunists. The independents are radicals preferring to be consistent rather than inconsistent, even if consistency insures defeat.

Revolution in China



EMPEROR TSAIT'EN OF CHINA

Paris and Peking have been the foci around which the thoughts of Europe and America have centered during the past week. One of the most remarkable women of all time, considering her environment and

training, has risen and reasserted her force of will. Spurred to action by the evident disposition of the young emperor, Tsaï'tien, to establish radical innovations or reforms in the administration of imperial affairs, by the recent overthrow of Li Hung Chang, her aforetime ally and servant; and determined that Russia rather than Great Britain should dominate at Peking, the empress dowager, Tsi An, widow of Emperor Hien-Feng, has induced, that is, forced, the emperor to abdicate and vest all authority in her, she who was nominally, as well as virtually, ruler of the empire from his succession in 1875 until February, 1889. Never has there been a time during the past forty years when this remarkable woman has not been the greatest personality within the empire, and today she stands at the front again, the defender of the Manchu dynasty from what she believes to be the machinations of the progressive Chinese party and those European Powers which would partition China. Whether the young emperor still lives is an open question. The empress dowager in the past has not scrupled at any thing which it was necessary to do to compass her aim. If it is necessary to murder the young emperor she will order it done. Already the more prominent of those who would reform Chinese administration are marked men, flying for safety. Kang Yu Wei of Canton is a fugitive aboard a British vessel sailing for Hong Kong. Chang Yin Huan, a rival of Li Hung Chang, has been arrested for harboring Kang Yu Wei and has been stripped of his offices. Everything points to a setting back of the hands of progress, and the triumph of Russia and conservatism rather than the dominance of Great Britain and liberalism. If Russia, as is reported, has offered to put Russian troops in Peking as a re-enforcement for the empress dowager, and if Great Britain, as is reported, has given orders to its fleet to watch the Russian transports and prevent the landing of any Russian troops, then a clash may come

which will precipitate the long anticipated conflict in the far East.

Impending Revolution in France

The question in France is whether "revision will spell revolution." The cabinet, against the wishes of President Faure and the army, to its honor be it said, has ordered a revision of the Dreyfus case. The nobler French civilians and soldiers sustain this course, but the army as a whole does not, and the Parisian populace is still strongly anti-Semitic and pro-military in its sympathies. General Zurlinden's high-handed proceeding in transferring Colonel Picquart from the custody of civil to the custody of military jailers, without the approval of the cabinet, has indicated clearly how far the military party is ready to go in defiance of public opinion, if thereby it can punish all who have the temerity to assert the innocence of Dreyfus and the venality and cowardice of the high army officials. Colonel Picquart, as he was led away to jail last week, made the significant public declaration that if he were found dead in his new prison quarters it would not be because he had committed suicide, but because his life had been taken by those who have him at their mercy. The horrible suspicion gathers force now in Paris and London that Colonel Henry was murdered rather than the victim of his own despair. To such a pass has fair France come by exalting hatred against Germany into a national passion, and committing itself and its cause unreservedly into the hands of the army. Consequently, now that the army's honor is impeached, the army and the nation are made synonymous and the man who is disposed to question the probity of the army is accused of treason. Fortunately no man, unless it be Zurlinden, looms up as likely to play the part that General Boulanger essayed to play; and if, during the next few days, the ship can be guided safely over the breakers, it may be that the Court of Cassation, passing upon the evidence against Dreyfus, can so report that not only France but Europe will feel confident that substantial justice has been done. If this come to pass, France will emerge a wiser people, we trust. It certainly needs to do penance for its past sins.

For Current History Notes see page 429.

In Brief

Two fortieth anniversaries and one fiftieth of Iowa churches within a week would seem to indicate that this interior State is getting to be quite middle-aged and settled down.

The appointment by State conferences of delegates to the second International Congregational Council, as seen in this week's reports, suggests that that important event is less than a year away.

Are the members of the Boston Congregational Club becoming "imperialists"? One of the heartiest outbursts of applause which Secretary Smith received last Monday evening came when he said: "America ought to be felt in the East more than ever before."

We are pleased to introduce to our readers this week Rev. J. H. Jowett, Dr. Dale's successor at Carr's Lane Chapel in Birmingham, Eng. That Mr. Jowett possesses many of the qualities which made his predecessor a strong spiritual force, the article on page 408 shows.

Earnest, united, practical and hopeful are the adjectives used by our correspondent to describe the meeting of the Wisconsin convention last week. We trust the same words will apply to all the other State gatherings which these autumn weeks are witnessing in various sections of the country.

Early next month we expect to publish a service entitled *The Saints in Light*. While affording a desirable theme for worship at any time, the service is designed for the first Sunday evening in November, and we feel sure that it will be especially acceptable to those who are accustomed at that season to worship God with thanksgiving in the memory of the blessed dead.

There is nothing slipshod in the way in which D. L. Moody goes about the King's business. It is characteristic of him that his appeal elsewhere referred to for more money for work among soldiers and sailors should conclude with these words: "When the work is ended a full financial statement will be made public." Not every charity hankers to have the light of day thus thrown upon its disbursements.

Must Christian Science go? A Western pastor was troubled to hear that one of his bright women members had gone to Chicago to study Christian Science with reference to becoming a practitioner. But he was reassured by one of her friends, who said: "O, you are mistaken; she is not going to study Christian Science. She is going to study something very much higher which has just been discovered."

What a day this is for the convention-goer! Besides the great national religious meetings this autumn, at least three State meetings are announced for Massachusetts during October—Sunday School Association at Worcester, Oct. 4-6; Y. P. S. C. E. Union at Brockton, 19, 20; Y. M. C. A. at Lynn, 20-23. Each continues two days or more. Here is a series of gatherings in the interest of stronger Christian life and service, the best available talent being secured in each case.

A physician in the city of Reading, Pa., Dr. Isaac C. Detweiler, has just finished a decade of life during which he has given every dollar received from his practice to religious and philanthropic causes. For thirty-six years he gave a tithe of his income. Ten years ago, the Lord having prospered him, he decided to give all his income. His last contribution was \$225, with which to buy New Testaments to be distributed among the soldiers in Cuba and Porto Rico.

The Canadian Congregational Year-Book for 1898-99, just issued, reflects credit on the editor, Rev. William Wye-Smith of St. Catharines, Ontario. A detailed account is given of the work of the two unions and of the different societies and institutions of the churches. The annual address of the chairman of the Union of Ontario and Quebec also appears in full. The general statistics of Congregationalism the world over, with a brief outline of its different unions, councils and societies, add value to the work.

Tyndall, the physicist, pre-eminent twenty years ago as a scientist who was a materialist, said that he "saw in matter the promise and potency of every form of life." Crookes, the chemist, president of the British Association for the Advancement of Science, a student of telepathy and psychical phenomena, says that he "sees in life the promise and potency of every form of matter." This latter saying, as the London *Christian World* truly remarks, "is the measure of the progress, during the last generation, of science towards spirit."

The many readers of the series of *Quiet Talks with Earnest People*, by Dr. Charles E.

Jefferson, which have been appearing at fortnightly intervals in this paper since Jan. 1, will hail with delight the announcement that they are to be given permanent form in December. Dr. Jefferson is as fortunate in his publishers as they are in securing the book, he having selected out of several applicants for it the firm of T. Y. Crowell & Co. of Boston and New York. The senior member of this house is a prominent Congregationalist, and it has of late been making a specialty of religious books of the highest grade.

One woman of our acquaintance gained an enviable reputation at a White Mountain resort the past summer. Arriving rather early one Sunday morning at the little church which she regularly attended, she overheard one of the townspeople whispering to another: "That's the woman who always puts in a bill." We happen to know that the bill deposited Sunday by Sunday added a substantial amount to the finances of the little church. We wonder how many of our readers who have gone from church to church during the summer could be designated in a similar fashion as "the one who always puts in a bill."

President McKinley has appointed Rev. H. K. Carroll, one of the editors of the *New York Independent* and the compiler of the religious statistics of the Federal census of 1890, as special commissioner to Porto Rico. He will visit all parts of the island, study everything pertaining to the administration of law, the present educational and monetary systems, and then recommend such changes as are needed. This is a most responsible post and Dr. Carroll may feel highly complimented that he was chosen. Meanwhile the fraternity of religious editors will congratulate itself that it has furnished the right man for an important place.

A quarter of a century is a long period of continuous services for a pastor or other incumbent of public office. It seems appropriate to celebrate its completion. Yet we have often noticed that such celebration presages the resignation of the person thus honored. Recently one who had finished twenty-five years' service was being congratulated and eulogized in a public meeting held to commemorate the occasion. The president of one of our greatest universities, who sat beside him, remarked that he had detected an obituary odor in the speeches made when he had lately passed through a similar experience. Soon after, as a speaker waxed warm in compliment, the president turned to his friend and said, "I smell it again."

The following quotation is from our recent London letter:

Romanism now receives in this country far more recognition, official and unofficial, than it did a generation ago. One evidence of this is the prominent and friendly way in which Romanist questions and events are treated by the secular press. This may be due to the tolerant spirit of the age, yet one feels that is not the whole explanation.

The Pilot, commenting on it, says:

"Albion" is right. It is not the whole explanation. More of it may be found in the words of the poet:

Truth crushed to earth will rise again—
The eternal years of God are hers.

Our opinion is that it is because the English Catholics have attained a higher state of proficiency in the gentle art of packing the staffs of British journals with clever young Roman Catholic journalists. Precisely the same work is now under way in this country, and its results are discernible to every discriminating reader of the daily press. How else could it be when bishops and archbishops in pastorals enforce it as a matter of conscientious duty, incumbent upon laity and priesthood, to secure increased representation of Catholics on the staffs of secular journals?

The Pilgrims on Clark's Island*

Plymouth Bay, Sunday, Dec. 20, 1620

By REV. MORTON DEXTER

It was an inhospitable welcome which the region of their future home gave the exploring party of the Pilgrims. Yet they were grateful for it. They had learned by abundant and bitter experience not to expect much of pleasure, or even of comfort, in life, and to be content, and even thankful, when the blows of adversity became somewhat subdued in severity. The unknown island was for them a haven of refuge. They had escaped unharmed from the attack of the Indians at the Pamet River only to be overtaken by a fierce, blinding gale as they continued to skirt the bleak coast to the north in search of a harbor. They had run by the opening of what is now Barnstable Bay without perceiving it. The force of the howling southeaster had increased until it had made useless the rudder and shattered the mast of their shallop. Their pilot, Coppin, at first confident of their position and cheering them in their discomfort and peril with the assurance that a safe anchorage was near, finally had been obliged to acknowledge his complete ignorance of their whereabouts. Breakers had appeared ahead, and they had had to change their course suddenly and to row their hardest to escape shipwreck. To add to their danger darkness had come on. But at last, worn and faint with their toil and anxiety, they ran into the lee of land, and, although they did not know what land it was, they saw that they no longer were in danger of drowning.

It was the evening of Saturday, Dec. 19, 1620, when they thus came to anchor behind Clark's Island, as they subsequently called it, naming it after the mate of the Mayflower who was first of them to set foot upon it. Their recent experience with the Indians naturally rendered them cautious about disembarking, for they had not yet discovered that the land was an island. Doubtless, as soon as they swung safely at anchor and had made everything snug for the night aboard their little craft, they made haste to fortify themselves with food and drink. But their boat appears to have been undecked and they had aboard no means of warming themselves. The southeast gale had been chill indeed, but now, as the sky cleared, the wind apparently went round into the northwest and the cold, although dryer, became severer than before. Moreover, although sheltered from the violence of the still turbulent sea outside, they no longer were protected from the wind, which swept down upon them from the snow-mantled forests and plains, where Duxbury now stands, and over the waters of the bay. It is not surprising that, after two or three hours of shivering discomfort, several of them decided to risk the perils of the shore in order to escape freezing to death. These therefore landed, sought for fuel and, with great difficulty, be-

cause all branches or driftwood accessible were wet, built a fire. What a night that must have been! Those in the shallop cannot have dared to fall asleep lest they should never wake again on earth, and soon they joined the others on shore. And one and all must have been robbed of slumber after landing by the fear that at any moment their fire might draw upon them a volley of Indian arrows.

Fortunately "the longest night has an end." When the dawn came we may be sure that it found no sluggards among them, although their eyelids must have been heavy for lack of sleep. At once they bestirred themselves to learn where they were and found assurance of safety in the fact that they were on an island. They also could build a bonfire large enough to warm them comfortably without fear. Outside of their little island, to the eastward, protecting it from the surge of the open sea, stretched a long sandy point, since called the Gurnet. Another small island, now part of this point, lay near. Opposite the islands and pointing towards them from the south stretched a second long, low, narrow spit of sand, the present Plymouth Beach. To the north, west and southwest lay the calm waters of Plymouth Bay, beyond which rose low wooded hills with snow-clad openings breaking their outline here or there. No sign of life appeared anywhere. A Sabbath stillness rested upon the wintry world.

"On the Sabbath day wee rested" runs their simple, graphic record. Weary although they were, the importance of quickly accomplishing their explorations was so great that they hardly would have lingered upon the island had the day been any other than the Sabbath. But that fact determined their conduct, and there, on the very threshold of their promised land, they waited. Thankful for their deliverance from shipwreck, enjoying at last some scanty measure of physical comfort, encouraged by the appearance of the surrounding region, and hopeful—even as it proved—that they could return speedily and report that a suitable site for the settlement of their little colony had been found, they rested. We can imagine them, while the hours of that December Sabbath were slowly passing, gathering in a cheerful group around their fire, or strolling over the surface of the island, or gazing intently upon the shores of the mainland and studying where the most inviting spot for their landing the next morning could be found, and we shall not be far astray in our imaginings.

But we may be sure that at some time during that Sabbath Day they assembled by their fire and worshiped God. Out of the good Book which they loved some one among them read. Some manly voice expressed in simple but heartfelt phrases the thanks and hopes and pleadings which filled their souls, and, although the praises which they uplifted may have been rude in form—for the best hymnology of their day certainly was uncouth—and somewhat lacking in tuneful melody, their

ring of sturdy sincerity must have won them approval at the throne of grace.

It is this incident in their experience that day which the artist has represented in the design upon our cover page this week, a reproduction of the second of the four fine tablets which fittingly adorn the front of the new Congregational House in this city. Its appropriate title is Religion, as that of the tablet illustrating the signing of the compact in the cabin of the Mayflower is Law.

Surely nothing else could be more characteristic. It was for the sake of their religion that they had separated themselves from the church of their fathers in England years before, had submitted to be persecuted until persecution could be borne no longer, had forsaken their homes, had sallied forth, in spite of hindrances of every sort and of the utmost severity, to a strange country, and had endured a dozen years of exile and hardship. And, when experience had taught them that they could not dwell longer, even in tolerant Holland, without spiritual peril, it was for the sake of their religion that they had sought new homes in the almost unknown wilderness of the Western world. Their supreme, controlling motive was religious. Others came hither for the sake of commerce, or even of pure adventure. Some came out of mere patriotism, in order to extend the dominion of England's sovereign. The Pilgrims were not indifferent to these motives, but all else with them was subordinated to their solemn purpose of securing religious freedom undisturbed.

It is common to call them narrow and bigoted. The conditions of their experience did focus their belief closely upon a few vital doctrines and did concentrate their spiritual activity within well-defined bounds. But they were not harsh, bitter and gloomy. Nor were the most narrow-minded among them as intolerant as many modern champions of religious so-called liberality, who condemn with reckless severity all who will not with them cast restraint to the winds. Nobody else is so hostile to the right of private judgment in religion as he who is unwilling to be judged himself. No one can study the history of the Pilgrims carefully without learning that their religion was cheerful, wholesome, inspiring, ennobling.

The incident in their career before us reminds us of their loyalty to the Sabbath. If ever the plea of necessity can be urged successfully in defense of neglect of religious observance, surely it might have been urged by them, had they decided to continue their appointed work of exploration without the Sabbath rest. It was imperative that they should return and report as soon as possible. The very life of the colony depended upon the beginning of their intended settlement without the needless loss of a single day. But they preferred to do their duty as they understood it, and to trust God to protect them from untoward results of their delay. The simplicity and consistency of their decision possess true

*The second article in the series describing the four tablets on the new Congregational House. The first appeared Sept. 8. A third article will deal with the tablet The Founding of Harvard College and a fourth with the tablet entitled John Elliot Preaching to the Indians.

moral grandeur. We may not hold fully with them as to the manner of Christian Sabbath-keeping. But no true Christian can fail to honor their fidelity, or to be grateful that they brought hither with them that splendid spirit of self-sacrificing integrity and consecration to which New England and our whole nation owe so much.

It is but a simple picture—this of the little group about the fire on Clark's Island that December Sabbath. But the longer its significance is examined, the more and the richer its suggestions appear. Little did those rugged men—some of whom even, members of the Mayflower's crew, perhaps were present less because of sympathy for the others than in the mere exercise of their calling—suppose that their Sabbath rest and worship upon the island would immortalize them. But they furnished an example of religious sincerity and devotion which will be admired, and will have holy influence, perhaps far more throughout the long future than even today.

The Ministry of Solitude

BY REV. J. H. JOWETT, M. A.

There is nothing superfluous told us about Christ. There is nothing we can afford to overlook. In his life there is precious significance in the smallest sign. There is suggestion in all his looks and tones and habits as well as in his words and works. Let us fix our gaze upon one characteristic feature of his life to which repeated reference is made in the Scriptures. Again and again it is recorded that Jesus left the surging crowd and sought the ministry of solitude. What special circumstances were they which urged him to "a place apart" that he might be there alone? If we may discover the occasions when the Master sought the restoring influence of solitude, they will indicate to us the seasons when we should find the strengthening and calming influence of solitude in our own lives.

Jesus of Nazareth was repeatedly hearing bad news. The story of the world's sins and woes was forever being poured into his ears. But I think that if I wished to point out one day which was darker than the others I should select the day when the disciples of John, stunned and heartbroken, came and told the Christ that they had just been burying their murdered leader. Jesus of Nazareth loved John the Baptist. He loved him for his fidelity, for his humility, for his magnificent subordination of himself to the purpose of his mission. And now the faithful friend has been foully butchered. The conclusion of the tragedy is told very simply: "And John's disciples came, and took up the body and buried it, and went and told Jesus." How will he receive the terrible news? I am reverently curious to know how this Jesus will encounter a great affliction. "When Jesus heard of it . . . he departed thence into a desert place apart." The first thing he did was to seek to be alone that he might talk the trouble over with his Father. When this cold burden of sorrow touched his heart, immediately he sought the ministry of isolation with God. We all know how it is when we are in some distant city or on

some far-off shore and sickness or calamity come upon us, how we yearn to be at home and have the familiar walls about us. A little burden of grief touches your child, and immediately she turns to her mother that she may feel the hand whose touch is healing. A great sorrow gripped the Master, and it seemed as though he wanted to feel the homeland, the soothing, restoring touch of the Father, and so he departed into a desert place apart.

In all sorrow much company is burdensome. Silence is never so golden as when we are in the presence of a soul whose trouble is new. Let us never forget that there is a silent sympathy whose healing influence may be only broken and disturbed by speech. The newly wounded spirit longs for silence, and so longs to be alone. But all solitude is not full of angel ministries. All loneliness has not "healing in its wings." There is a loneliness which is only a haunt of fears, the creator of a morbid moodiness and melancholy, drying up the very springs of endeavor and hope. If in sorrow we seek to be alone with ourselves solitude will prove to be a place of terrible drought. Jesus of Nazareth sought to be alone with the Father and "the thirsty land became springs of water." "I am alone, yet not alone: the Father is with me." When a great sorrow comes let us seek to be alone with God and the sorrow will change its color, for across the storm-cloud we shall see the rainbow lights of a glorious hope.

Here is another extract from the Master's life. "And it came to pass in those days that he went out into a mountain to pray, and continued all night in prayer to God." Why did he seek the silent loneliness? "And when it was day, he called unto him his disciples, and of them he chose twelve." That is the task of the morning which explains the lonely separation of the night. Jesus of Nazareth went into solitude before making great decisions. He went apart into a solitary place that he might mingle his spirit in communion with the Father, and so perfect was the fellowship that he was able to say: "I and my Father are One." "The Son can do nothing of himself but what he seeth the Father do," and with that glorious assurance of knowing the Father's will he returned from the solitude and with infinite confidence made momentous choices and decisions.

Now we are all under the necessity of making great decisions. We are often led up to crises where our choice is pregnant with tremendous issues. How do we approach such decisions? Jesus spent a night with the Father before making a great choice, and a similar preparation is still needed by all who claim to be his own. But what is the good of getting apart with God? Why not trust our own judgment and common sense? Was Jesus of Nazareth lacking in common sense? Was he conspicuous for the imbecility of his judgment? Yet, he went apart. He would not select twelve men out of a hundred until he had spent a lonely night with the Father. We want not merely judgment, but purified judgment; not only common sense, but sanctified common sense. Now God has promised to give what he calls "the spirit of wisdom" to all who seek it. The apostle James enshrines the promise in a most

fruitful word: "If any man lack wisdom"—not merely bread or shelter—"if any man lack wisdom," ideas, judgment, discretion, insight, foresight, "let him ask of God, who giveth to all men liberally." Wisdom is the gift of God as well as daily bread. Think of that. You are face to face with an emergency which calls for an illumined, practical judgment. You get alone and seek the presence of the Eternal. He promises to bestow upon you "the spirit of wisdom"; that is to say, that as you commune with him the whole tone of your spirit shall be raised and purified, and your capacity of moral discernment shall be quickened and enlarged. See how this applies to us frail members of a sinful race. In the physical life it often happens that defective eyesight arises from enfeebled health. It is not otherwise in the moral and spiritual spheres. The moral vision, the power of moral discernment and sound judgment, is often impaired by reason of spiritual weakness and disease. We should have truer judgments if we were better men. Why, then, should we seek solitude with God? To get the sickness and disease out of our souls, and to have our restored health preserved and sustained. "I will restore health unto thee," is the great promise of our Father. He restores our health, and so our sight; our souls, and so our judgments. He takes the dimness out of the eye by removing the sickness from the soul. He gives us power to discern by giving us power to be pure. "Blessed are the pure, for they shall see." "The meek will he guide in judgment." That is what sanctified solitude accomplishes. It makes us "partakers of the divine nature"; it inspires us with the knowledge of the divine purpose and will; it makes our decisions the choice of the Eternal God.

How often we make great decisions independently of God and heaven! How often we make vital choice without any resorting to the "secret place"! Let us imitate the Christ in all emergencies calling for the decision of a "sound mind." Let us get apart with God. Let our continual cry be, "Keep thou my feet." Let us seek the ministry of solitary communion, and we shall attain to practical decision clothed with the power of a quiet and confident judgment.

The limits of our space are almost reached, and only brief reference can be made to one other instance of our Master seeking the ministry of solitude. It occurred after the wonderful miracle of the feeding of the thousands with the handful of loaves. The great deed had stirred the people into an enthusiastic and passionate admiration. "Jesus therefore, perceiving that they were about to come and take him by force to make him king, withdrew again into the mountain himself alone." It is a critical moment when the populace insists upon making you king. It is more difficult to keep one's head when people clap than when they hoot. More subtle perils beset us in prosperity than in adversity. There is a "destruction that walketh at noonday." Some men who are heroes when the crowd yells, "Crucify! crucify!" morally succumb when the crowd cries, "Hosanna!" The Master knew this besetting snare, and so after a great and successful day, when the sun of popular favor blazed upon

him, he sought the cooling shades of solitude and got alone with God.

We have such moments in life, moments of favor, of popularity, of success, of prosperity. They are moments of insidious danger, and there is great need to "go apart." In the blaze of the noon-tide we must turn for safety into "the shadow of the Almighty." "He shall be a tabernacle for a shadow in the day-time." His presence defends us from the harmfulness of success; and if we "drink any deadly thing, it shall not hurt us." "The more thou visitest thy chamber, the more thou wilt like it; the less thou comest thereunto, the more thou wilt loathe it. If in the beginning of thy conversion thou art content to remain in it, and keep to it well, it will afterwards be to thee a dear friend, and a most pleasant comfort."

A Sacrament Sunday in Rural Scotland

BY REV. E. M. CHAPMAN, WORCESTER

It all befell quite unexpectedly, as the best and worst things in life do befall. I had been in Edinburgh sauntering along Princess Street and rejoicing in its beauty. I had looked over the battlements of the castle to see a squad of bear-skinned Black Watch march in from Holyrood behind two pipers so magnificent in their swaying plaids and true piper swagger that they seemed like a commentary on all Scotch history. I had pried into sundry wynds in the Canongate, rattled the doors of St. Giles, only to find them locked, explored John Knox's living rooms, where, astonishing to relate, my offer of a gratuity was respectfully declined, and tried to reconstruct in Holyrood the extraordinarily varied society that "colloqued" there in Queen Mary's day.

Then there dawned a certain Saturday morning of quite unseasonable warmth and perfect beauty when a hunger for the country fell mightily upon me. Those who were foreordained from the foundation of the world to be countrymen will understand—the cockney could not though it were explained.

So Bradshaw was consulted. Bradshaw is so cryptic and mysterious that to start upon a journey on the strength of a footnote to one of his innumerable pages gives one an awful sense of being in the hands of Providence, but where Bradshaw and "Boots" agree one may venture. In the present case both gave me such assurance of the possibilities inherent in the 3.30 afternoon express that that hour saw me facing northward with a ticket to Callendar in my pocket.

Few brief railway journeys are richer in historical suggestion than that which brings the traveler into Scotland's capital from the southeast and takes him out toward the northwest. Before entering the city he skirts Berwick and catches at least a glimpse of the field where, on one of his famous thirds of September, Cromwell's Ironsides faced Leslie on the slopes of Dunbar. As he comes out he crosses Bannockburn and passes through Stirling under the shadow of the Wallace Memorial.

The journey was so pleasant that I was half sorry when the train drew into Callendar station. And when Callendar it-

self proved to be a town with paved streets, a number of hotels and a general hurrying to and fro I felt distinctly aggrieved and was tempted to go on in disgust to Oban. But there were alleviations. Inquiry evoked the information that Loch Achray could be reached that evening without difficulty. A dogcart was therefore speedily brought up and I was soon bowling merrily over the excellent road that skirts Loch Vennachar, passes within a stone's throw of the "Brig o' Turk" and finally debouches upon the little grassy plain across which the Trossachs Hotel looks out on Loch Achray. This hotel, in respect of architecture, situation and management, is well worth the study of all builders and keepers of American mountain resorts. Solidly and beautifully built of dark gray stone, it is set so wisely and yet inconspicuously upon a lower slope of Sron Armailte as to harmonize perfectly with the gracious beauty of its surroundings without sacrificing in the least degree its command of the landscape.

Sunday morning ushered in a day of brilliant sunlight, summer heat and perfect quiet. Looking out on cattle, sheep and waterfowl, all seemingly in sympathy with the season and the day, one instinctively recalled Wordsworth's lines on Yarrow Unvisited:

Let bees and home-bred kine partake
The sweets of Burn-mill meadow;
The swan on still St. Mary's Lake
Float double, swan and shadow!

After a walk about the head of the loch and a chance conference with the roadmaster of the Aberfoyle pike whom I found there, I sauntered back to the hotel, reading Keble as I went, his placid verse seeming to fit perfectly into the setting of a Scotch Sunday. My return had been timed with reference to the hour of service at a little stone kirk that stood upon the brink of the loch not far from the hotel.

It lacked a few minutes of noon as I entered the churchyard, where some of the congregation had already assembled. Beside the door stood one of the elders, a plain and humble man, who was reverently receiving the morning offering in a plate covered with a fair white cloth. I was informed that on most Sunday mornings the offering was collected during service, but that this was communion day, and therefore it was received without the kirk. There was something very seemly in this simple preparation for worship—the bareheaded and weather-beaten old Scotsman standing in the sunlight by the door, the perfect good taste that had covered the common receptacle for the offering with a spotless napkin, lending to it a dignity that a silver plate might have lacked, and the little pile of coin that slowly grew as the scattered congregation gathered. I saw none enter who did not contribute, and though the offering was almost entirely copper it yet did not seem meager or in any way unworthy as one watched the toil-marked hands that gave it.

At last some three or four score had assembled and the service commenced. The order was a little intricate, and I am not certain that my reproduction of it is quite exact. But it began with a psalm sung to Old Hundred, in which the congregation was led by a cabinet organ and

a small choir. Then came a prayer, another psalm, a lesson from the Old Testament, another prayer, a lesson from the New Testament, a hymn and then the sermon, which, as became a communion Sunday, consisted of a meditation upon the words from the cross. Then after singing, prayer and benediction those who desired to go away departed, and those who wished to commune went up into the "table pews." These comprised the five or six rows of pews on either side of the aisle nearest the communion table, and the front of each was covered, like the plate at the door, with immaculate linen.

A hymn was then given out, and while the little company of communicants sang it the elders went among them to collect the "tokens." The old-time "token" was of metal and was issued by the proper church authorities to those who desired to commune and were counted worthy to do so. But here cards were used instead, and their collection enabled the minister to ascertain who of his flock had been present. I had at first intended to take the sacrament with the others, but being of course without a "token" and thinking that my presence at the table might possibly cause embarrassment to the elders, I refrained and kept my place in the row immediately behind the "table pews." This was in the pew of the local laird, as might be seen from the "Glenbrueach" stamped upon the service-books.

After collection of the "tokens" the elders retired and solemnly brought in the bread and wine, which were placed upon the table. A prayer of thanksgiving was offered and the elements were distributed to the people. A slice of the bread was passed from the hand of the elder to the person sitting first in each pew, who handed it on to the others, each in turn breaking off a morsel. Then after the people had partaken the minister and elders were served, an exhortation was read, and with hymn, prayer and benediction we were dismissed. It seems a far cry from that upper chamber in Jerusalem to this little gray kirk beside a Scottish loch—the two companies of communicants were almost perfectly contrasted—yet one Lord, one faith, one baptism bound them together and gave a new significance that day to this sacrament, which we rightly call the communion.

The Rough Rider at the Organ

BY A HOME MISSIONARY

The home missionary's bedroom was eleven feet long, nine feet nine inches wide, and the ceiling seven feet high, with two windows, one in the east, one in the south; the city, the farthest south in the United States, overcrowded, with no sewerage, very dusty most of the year. For more than five years he had slept in this room. But when a little girl fourteen years old, who less than two years before had been converted in the church, gave of her own accord \$2.50 toward the erection of a new parsonage, he was doubly paid for all his discomfort; for she had sold her songster to get it. Surely it was a singing offering and the warble will never lose its power to comfort.

Many have said to this home missionary, Why do you live in such a place, you surely could do better? One Sunday morning he was in his study with his mind and heart full of his subject, The Extra Mile. The text was, "Whosoever shall compel thee to go a mile, go with him twain." About two hours

before the morning service began he went into the church and opened the windows to let the air play through the building. This was not his custom at all; why he did it he could not tell—perhaps never thought of a reason. He left the door ajar, went back to his study, sat down and mused upon the Jew carrying the Roman soldier's baggage one mile; how the iniquitous system had gone on till taxes were collected in the same spirit, and how unlikely any man but a disciple of the Lord Jesus would ever think of serving in any "extra" way; how many people take or steal "extra" moments from the service, or feel themselves flattered if they get to church on time, at the moment, even though five or ten minutes be spent in getting into the spirit of worship.

All these thoughts were in his mind, when suddenly he heard singing accompanied by the organ in the church, and yet it was a full hour until time for service. He sat and bathed his soul in the strains that filled his study. He closed his eyes and let his heart drink it in for a time. At last he went in and looked through the place where the inside doors met and saw five men, all of whom had fought at Santiago de Cuba. They had captured the church and were in possession of it. A Rough Rider was at the organ—an Englishman and a deacon in a Congregational church. He had been shot through the hips with a Mauser rifle ball; his crutches were at his side; he was clothed in a new brown duck suit. When the missionary went in they stood up. He surrendered gladly, told them surely they could be at home in God's house if anywhere in the world. The missionary urged them to continue to sing and play, which they did, while he returned to his study hard by. They sang several hymns with a will, carrying the four parts. Such music! The missionary envies not those who have heard the finest choirs in the old world or the new. While the wounded soldiers sang that "extra" hour (mile) in his church he could see the crowded transport, the perilous shore at Baiquiri, the march over the mountains, the hidden foe behind, before, on either side, the hunger, the damp ground at night and scorching sun by day—all this and much more went into that music, gave new meaning to every word and paid the home missionary one hundred fold for all his six years in a tropical sun, dust, dirt and annoyance.

His sermon may have been poor—most sermons are very poor to the soul that delivers them if he dare think about that part. Be that as it may, he could affirm that the "extra" moments given in service, "extra" mile freely traveled, "extra" songs sung, alone bless the soul and none but the kingly Christ could have said it or done it "while going up to Jerusalem." The home missionary's little church, with five wounded men from Santiago's hills in his choir, with the Rough Rider at the organ voluntarily praising the God who had kept them safe in hymns, will ever be a paying picture in his heart. Yea, the faces he will see, the voices will he hear till his dying day.

Mr. S. T. Wellman of Cleveland, O., head of one of the largest manufactories of machinery in this country, when interviewed by a representative of the *London Chronicle* recently, and asked to give some of the opinions formed by him after a careful comparison of the conditions which prevail in British and American industry, stated that he believed that the condition of both the British and German workmen engaged in the steel and iron industries was far better than that of the Pennsylvania or Ohio workmen engaged in the same industries. On the other hand, he believes that the British employer, owing to the hostility of the British Trades Unionist to labor-saving machinery, is handicapped fatally in his competition with the American producer and manufacturer of iron and steel.

In and Around Chicago

Ministers' Meeting

The meeting Monday morning, held in the Union Park Church at the invitation of Dr. Noble, was not only largely attended, but took on some of the characteristics of the meetings of six or seven years ago when this gathering was one of the most important events of the week. The subject was attractive, Our Responsibilities to Our New Possessions Won from Spain, with special reference to the duty of evangelizing them. The speakers were E. W. Blatchford, L. L. D., Drs. Simeon Gilbert, J. A. Adams and G. R. Merrill. Dr. Gilbert called attention to the "open door" which God has set before the Christian people of the country, and referred also to the reflex influence which the discharge of our duty toward the inhabitants of the late Spanish colonies would be likely to have on our statesmanship, the trade of the country, education and religion. While insisting upon the duty of comity between Protestant denominations, Dr. Adams pointed out the necessity of so dealing with the Roman Catholics of the islands as to emphasize the American principle of complete separation of church and state. Dr. Merrill, speaking with reference to the effect which missionary work in the former possessions of Spain would probably have on funds for missionary work already undertaken at home and abroad, took the ground and ably maintained it that the effect would be altogether favorable as furnishing new motives for giving, both in the way of evident need and of striking results. Dr. Blatchford began his paper by referring to the fact that the war was not one of our choosing, but was begun for the sake of humanity, that the West India islands as well as the Philippines are ours by the right of conquest, and that we cannot now turn over any of them to Spain, share in their government with other nations or at present leave them to govern themselves.

Our duty is to educate, civilize and Christianize them. In the effort to discharge our Christian duty we have the sympathy of England, as well as the sympathy and the backing of best elements of our own country. President McKinley should appoint governors, teachers and missionaries to do their work in the fear of God and instruct the people in the principles of the Word of God. So much interest was awakened by these papers and addresses, and there are so many who desire to speak, that the subject will be taken up again next Monday, and a minute prepared by a committee appointed for the purpose will be presented for adoption.

Bible Study

Rev. W. R. Newell will have classes this year, as last, on week day evenings in the different sections of the city for the study of the Bible. His aim is to cover the whole Bible in a single season, giving, of course, only a superficial view of its contents, but striving to excite interest in its study. The classes were very popular last year and were attended by a great many people who rarely give much attention to Bible study. The classes will be held in the Chicago Avenue Church and the Church of the Covenant for the North Side, in the First Baptist Church, Chicago, and the First Baptist, Englewood, for the South Side, and in the Union Park Church for the West Side. A mass meeting in the interest of these classes was held Wednesday evening. Mr. Moody is expected to be present Oct. 1 at a meeting in the Auditorium to inaugurate the movement for this year.

Talmage in Chicago

Sunday the enlarged Jefferson Park Presbyterian Church was dedicated. Dr. Gunsaulus preached in the afternoon, and morning and evening at the Third Presbyterian Church. Next Sunday Dr. Talmage the elder will preach and help to start his son on the fall and winter's campaign. The success of the

younger Talmage has been remarkable. Coming to a church which was in debt and from which the tide of population had turned away, he has not only secured the removal of the debt but the enlargement of the audience-room by at least a third of its former size and crowded it at every service. He is sensational, but no one can deny that he preaches the gospel and in such a way that the common people delight to hear it.

From the Western Colleges

From reports thus far received it is evident that there is to be a decided increase this year in the number of persons who desire a college training. Over 200 new students have entered Colorado College, giving it the largest Freshman Class in its history. Four new instructors have been added to the faculty—Dr. Samuel J. Barnett in physics, Mrs. Alice Fiske Eaton in German, Dr. Rufus M. Bagg in geology and Mr. Charles Brookover in biology. Give this college sufficient equipment and its usefulness will be increased tenfold. Marietta has received the largest Freshman Class in its history. Its students have always been of an exceptionally high order. If its present effort to add to its endowment succeeds, as it must, and a fireproof building for its fine library of 55,000 volumes is secured this college will be on its feet and prepared to do even better work. Beloit has sixty-eight in its Freshman Class, twenty-two of the number young women. Nearly all the rooms in Emerson Hall are occupied. This is wholly unexpected. The outlook for the year was never more promising. But prosperity brings needs. Notwithstanding the amount already secured, the college will not be able to meet demands which it cannot push aside till its present endowment is increased at least a quarter of a million.

Business Interests in Chicago

Arrangements have been made for the completion of the Northwestern Elevated Railroad. For two years little or nothing has been done on it. Northsiders have wondered when they were going to be furnished with anything like adequate transportation. More than \$4,000,000 have been tied up in the enterprise. The prospects now are that the road will be completed and running within a year. Mr. Yerkes is credited with its financial management. Report has it that a company of Chicago capitalists, among them Marshall Field, P. D. Armour and N. B. Ream, have purchased a large block of Baltimore and Ohio Railroad stock and intend to see that this road is put into first-class condition and made tributary to Chicago. Such men as those named above do not often fall in their undertakings, nor are they men who enter into wild and senseless speculations.

Chicago, Sept. 24.

FRANKLIN.

The *Northwestern Christian Advocate* says that the recent school census shows the present population of the city of Chicago by nationalities (wherever born) to be as follows: American 488,683, Belgian 2,011, Bohemian 89,280, Canadian 34,907, Chinese 2,445, Danish 21,761, English 44,223, French 21,840, German 490,542, Greek 1,644, colored 25,814, Holland 19,148, Hungarian 4,452, Irish 248,142, Italian 23,061, Lithuanian 1,411, Mexican 152, Norwegian 45,690, Polish 96,853, Russian 38,987, Scotch 22,942, Spanish 568, Swedish 111,190, Swiss 4,401, Welsh 3,774, other countries 1,713, mixed parentage 5,954. The leading elements in the population are first the Germans, then Americans, third the Irish, then the Swedish, Polish, Bohemian and Norwegian and English, with more Russians than Canadians and more Italians than Scotch. One needs but to read this classification of the elements of her population to perceive the difficulty of the problem which Chicago has to solve.

In and Around New York

The Successor to Dr. Hall

The only progress made toward the selection of a successor to Dr. John Hall is the continuing of the temporary pulpit supply committee, and making it permanent until the successor be chosen. There is no pronounced sentiment in the congregation in favor of any man or men—for some think two pastors ought to be provided. Dr. Alexander Connell of London preached Sunday before last and Dr. Scofield of Northfield last Sunday, and congregations were large on both occasions. Members of the pulpit committee do not say whether they will favor an American or an Englishman. There seems to be a feeling, however, that a foreigner will be chosen. Inquiry brings out the fact that none of the elders who left the church last spring will return. They say the death of the pastor does not change matters. Several men are mentioned as successor to Dr. Hall in the presidency of the board of home missions. A possible man is Dr. John Balcom Shaw, moderator of presbytery, pastor of one of the largest of New York congregations, active in mission work of the New York Synod, trustee of Union and member of the board of foreign missions. The fact that he is identified with Union may be against him. A unique incident of the Fifth Avenue vacancy is the fact that hundreds of ministers are writing the supply committee, not in their own behalf, as is often the case when less prominent pulpits are to be filled, but counseling the selection of this or that man and proffering advice, showing that the whole Presbyterian denomination is interested, and that deeply.

Changes at Union Seminary

Union Seminary opened this week. In an interview forecasting the work of the future President Hall said that plans are maturing for the enlargement of the faculty, with the aim of making the seminary the most completely equipped theological institution in the world. Along spiritual lines "all hearts are seeking the development of a type of student life that shall combine with scholarly vigor a large-minded interest in the practical work of evangelization." Speaking of the scholarship funds President Hall said the board and faculty are dissatisfied with the administration of them on a primary basis of financial need. Two classes of scholarships have therefore been provided, one with and the other without stipend. Both will be awarded to students on the basis of merit, regard being had in determining merit to rank as students and to Christian life and work. Eventually examinations will be instituted for all candidates for scholarships.

"In adopting this new plan," said President Hall, "the faculty is fully aware that for a time at least the number of students in attendance at the seminary may be reduced. But this fact does not give the board concern. I believe that our plan will exalt the tone of student life, will exclude undesirable men, will adequately meet the reasonable needs of strong and valuable men and will attract from all parts of the country that class of men best fitted for leading the church and serving the world in the twentieth century." The increase in the number of lay workers, which is marked in all denominations, has brought out the need, in President Hall's judgment, of adequate training for lay service. "Hence the faculty purposes to offer in the near future a series of evening lectures for lay workers, whereby men and women now serving as private Christians in the manifold forms of church work may enjoy the advantages of careful training in theological study, Biblical research and practical method. The lectures will be open to suitable persons from all Christian bodies, and distinguished ministers representing various ecclesiastical polities will co-operate with the faculty."

One Million Dollars in New Churches

Three of the finest churches New York has ever had, with a total value of nearly \$1,000,000, are completed and are to be dedicated almost simultaneously. One of these is the Universalist Church of the Divine Paternity, which moved up to West Central Park, because at Forty-fifth Street and Fifth Avenue it had no room to spread out and introduce new features. This Fifth Avenue church was erected in the forties, and was laughed at for being so far in the country and among cattle yards. The new church, in late English Gothic, has the Magdalen tower from Oxford, a Carnegie memorial organ, and some of the most exquisite stone carving in America. Another of the three is a Knox Reformed chapel, a part of the Collegiate system, and as beautiful in its way as the one just mentioned. A feature of it is a room, seating 800, intended to accommodate the famous Knox Bible class. The third is the Washington Heights Baptist, which occupies an ideal location, where its sparkling Georgia marble shows to commanding advantage. Better church art than is shown in these three new churches cannot be seen in New York.

A New Thing Well Done

Rev. Howard S. Bliss so far varies an old idea that he makes it quite new. He writes a pastoral letter, not from his church study for publication in his church paper, but from Jaffrey, N. H., where "groups of children are trudging over these hills to the little red schoolhouses," and when "maples here and there are putting on bright signals of red and the faithful pastor of Jaffrey church is back from his vacation." His address to his members and congregation at Upper Montclair, published in eight-page pamphlet form, is delightfully fresh, full of feeling, of love, of encouragement. For example: "I can hardly believe that it will be my fifth year as shepherd of my much-loved flock. How swiftly, how happily the years have flown!" Then he mentions the new church, adds a plea for funds and remarks, as any earnest pastor might, "How I wish our Wednesday evening prayer meetings might take on new life and interest!" In the hope that he may be able to stimulate them to do so he sends on a list of topics, wonderfully bright and apt, and concludes with appreciative words of the Endeavorers, the Woman's Aid, the Sunday school, remarking concerning the last that, with increased church membership, "we ought to be able to secure faithful teachers in all departments"—a hopeful and yet doubtful plea of a man who has been a Sunday school superintendent.

Welcoming Pastors Home Again

Dr. Storrs, on the first Sunday of his return from Shelter Island, held an informal reception, he having announced that he would be pleased to meet all who wished to speak with him. His sermon, delivered with unusual earnestness and vigor, made a delightful use of the seasons and their meanings in reference to the higher life. Dr. Behrends preached on his first Sunday a sermon on peace, and in it there were many references to war. Mr. Herald is back in his pulpit just about recovered from his terrible quarantine experience. Dr. Abbott came back last Sunday; when Rally Day was pretty generally kept, especially in Brooklyn Sunday schools. A few Manhattan schools observed it.

For Education of Cubans

Some prominent Cubans being in the city, a meeting was held last week for the purpose of finding out from them the educational, social and religious conditions of the island. There were present three professors in the University of Havana and two others long resident and long active in island affairs. Some members of the missionary boards appointed to study conditions obtaining in our new dominions

were present, as were about twenty-five others interested in Cuban development. It was ascertained that anything like exact knowledge was unobtainable, the Spanish Government never having taken an honest census. The inquiry dwelt chiefly upon educational conditions. Asked whether Cubans, as a whole, would welcome Protestant efforts, the reply was that the better class, who have traveled and are broad-minded, would, but that the other classes, as a result of ignorance, probably would not. About 32 per cent. of Cubans are negroes, and of these 7 to 10 per cent. can read. Of those who can read, taken as a whole on the island, these gentlemen thought their number about one in four. The number of common schools in Cuba is about 400, while the number there should be by Spanish law is 1,800; and even this larger number is far inadequate. The instruction in the schools relates chiefly to the Roman Catholic Church, and many who graduate from the University of Havana know less than many who do not. The reason, Spanish politics and church influence. Asked if a Young Men's Christian Association building in Havana, which might be placed there by the Army and Navy Christian Commission for the advantage of American soldiers in our prospective army of occupation, would attract the young men of the city, the reply was that young Cubans are athletic, and that if classes in English, a gymnasium and baths such as Americans have in their houses were provided, the Association would be sure of a large local support. The outcome of the meeting was a decision to write to President McKinley, telling him the representative character of those present, and asking him to send, at such time as he deemed expedient, a trained educator to Cuba for the purpose of studying the conditions and making a report upon them. Asked if any steps had yet been taken looking to the introduction of a common school system into Cuba, those gentlemen replied there had not been and that it was yet too early for such action. Owing to their own lack of knowledge concerning the conditions—a lack due to the negligence of the Spanish government—they thought the appointment of the expert investigator now especially needed. The movement having its vital force in this meeting is interested in public schools in the belief that these must precede and make possible educational institutions on Christian foundations or even Protestant missionary effort itself. The Cubans present made, in spite of the fact that but one of them could speak English, a favorable impression as men of large culture and patriotic purposes. Two of them said they had formerly been Catholics, but were now "not much, if anything."

CAMP.

For ten years S. M. Sayford has devoted himself to a peculiar and fruitful kind of evangelistic work among college students, visiting during the past year no less than fifty-seven institutions, principally in the West. During the summer he presided over the Students' Conference at Lake Geneva, Wis. He was also present at Northfield, conducting there the class for personal work. During the entire period of his labors Mr. Sayford estimates that as many as 25,000 young men have taken the covenant which he presents. Its object is to secure a purer and more consecrated Christian life. Mr. Sayford is supported in his work by eight or ten prominent business men and one or two generous women in and around New York and Boston. He expects to labor in New England and the Maritime Provinces until Christmas, and then will visit colleges in New Jersey, Pennsylvania and Maryland. He is to have an assistant this year in the person of Mr. R. G. Hooper, a recent graduate from Ohio Wesleyan University.

THE HOME

To the Linnaea in October

BY LOUISE P. MERRITT

Slight Linnaea, dainty maid!
 Were thy tender charms displayed
 In the ballroom's garish light,
 Scarcely would'st thou catch the sight.
 But thou lov'st th' enchanted land
 Where the pointed fir trees stand;
 Softly through their clasping hands
 Drop the sunlight's loosened strands,
 Where through mossy courses green
 Slips the brooklet. Scarcely seen
 Noddest thou beneath our feet,
 Breathing faintly odors sweet,
 While thy rosy, graceful bells
 Hold a charm no pencil tells.

Midst October's gorgeous haze
 Tellest thou of June's green days.
 Dear, how fared the woodsy world
 When thy earliest buds unfurled?
 Did the "silver caladée"
 Cheerful matins pipe for thee?
 Did the thrush, with solemn bell,
 Dewy vespers sweetly tell?
 Now the juncos faintly trill,
 And chickadees are never still.
 Fragile thing! How dar'st thou here
 When the winter's blasts are near?

Gently shook each little bell
 As it could a secret tell.
 Though my ear no music caught,
 From their presence came a thought.
 Sweet Linnaea, slender maid!
 Thou need'st never be afraid;
 Where thou art, June lives again,
 Sunshine follows in thy train.

Healing Power of Music

The value of music as a healing agent in certain nervous disorders is recognized by eminent physicians. Experiments made in private hospitals show that the fatigue consequent upon overwrought feeling and other derangements of the emotional life may be counteracted by a judicious use of music. The tired nervous centers are soothed or lubricated, as it were, by the "concord of sweet sounds." In other instances where patients are suffering from *ennui* stagnation of the system has been broken up and circulation quickened by the surprise of lively and joyous musical selections. The great violinist, Ole Bull, once asked a famous medical specialist how he acquired so large a practice, and he replied, half-jokingly: "Because I give my patients more music than medicine." Nevertheless the answer was based upon a true therapeutic principle. David's harp driving the tormenting spirit from Saul and the lyre of Timotheus rousing Alexander to fury are classical illustrations of the same truth. But even if it possesses no healing influence music can be used advantageously in convalescence. Who would not gladly substitute a sweet song or a well-played sonata for the tiresome talk often heard in an invalid's chamber? Sunday is a particularly good day for this sort of ministry to a convalescent friend.

"It's My Way" How often do we hear people say, in regard to remarks or actions which they know should have been different: "O, you mustn't mind that; it's only my way." Perhaps the person is habitually cross and irri-

table at breakfast, or has a habit of looking at the dark side of everything, or is constantly ridiculing his acquaintances, or has a blunt, disagreeable way of saying just what he thinks without considering the feelings of others, or he can't hear another praised without adding something uncomplimentary, for any or all of these faults he is in the habit of excusing himself, either in speech or thought, with the words: "I can't help it; it's my way." Or, perhaps, it is his friends who say: "O, you mustn't mind John. It's just his way and he doesn't mean much by it." But is that really any excuse at all? "My way" stands for character, and it is the duty of every individual to be constantly striving to make his character what it ought to be. If he finds that rudeness, irritability, unkind speech or any other fault is so habitual with him as to be called his "way," then it is high time for him to change his way. The fact that it "comes natural" to him means simply that it is his besetting sin and must be fought with more than ordinary vigor.

The Lady of the House in the Kitchen

BY LILY RICE FOXCROFT

To the fortunate housekeeper who is accustomed to competent service in her kitchen the intervals of "changing help" are extremely trying, whether they come in the midst of spring cleaning, summer hospitality, fall sewing or winter philanthropies. But, like all the disagreeable experiences of life, they bring lessons which presumably are needed, and the wise woman will be on the lookout for them. And, in general, it must be allowed that the lessons are those of a larger charity and forbearance. Now and then a woman of rare strength and competency emerges in a spirit of complacency from the unwonted struggle with her stove and sink. But most of us are in a mood to look more, not less, leniently on the shortcomings of those who must do for us, year in and year out, what we are so weary of doing for ourselves a month or perhaps a week.

It is too much the fashion, nowadays, in protest against that narrowness which will not call the man who works with his head a worker at all, to make light of the genuine hardships which attend manual labor. The merchant, conscious of carrying a load of responsibility wholly unknown to the man who shovels in his coal, will maintain that his own is the harder lot. "Harder," it unquestionably is as to mental strain, but not harder as to exposure, or physical fatigue, or liability to disease—not harder, surely, when its results in money, in appreciation, in opportunity are taken into account. If it were possible to change places, the man of heavier cares would not choose to lay them down. So of the positions of mistress and maid. The burdened, anxious housekeeper may say, in a moment of exasperation or discouragement, that Norah in the kitchen has an easier time than she. But a week over the cooking stove is pretty sure to send her back to her end of the house—to her account-books, and sewing machine and camphor chests, even to her social "obligations," and her church "duties"—in a more contented spirit.

Unless she is more than commonly obtuse she will have learned a number of small practical lessons that will tend to make life easier for Norah. She will not be so strict about the order in which the day's work proceeds, provided only it is out of the way before night. It may offend her eye as much as ever when she steps into the kitchen to see cooking going on while unwashed breakfast dishes are standing in the sink, but she will appreciate the necessity of getting the baking into the oven while the fire is at its best. She will understand how the tardiness of the grocer or the ice man may make bits of work dovetail into each other in a wholly different way this Saturday from last. She knows from her own bitter experience that the forces of nature hold even her kitchen range within their sway, and can well believe that the irons do not heat as fast in a southeast wind as in a northwest one. She is less resentful of suggestions to substitute this dessert for that, in deference to the exigencies of washing or sweeping day, and more careful to give her own orders with reference to the best economy of steps and strength.

In other small ways she will resolve to be less of a martinet. She will not give up the good old rule—"A place for everything and everything in its place"—but she will more often allow Norah to determine what the place shall be. She will forego the pleasure of seeing all her tins in one shining row now that she realizes how "handy" it is to have the gem-pan stand beside the mixing-bowl and the egg-beater. She will not insist on having the kitchen dishes arranged in the same orderly fashion as those in the dining-room closet—plates all on the lower shelves and cups higher up—for she understands that cups must be used oftener than plates and that to a short arm the reaching up is quite a matter. She will even be tolerant of personal idiosyncrasies and will forbear to criticise arrangements which seem to her less convenient, if to Norah they seem more so.

When there are new things to be bought she will consult Norah's preference about them—assuming, of course, that Norah is fairly competent and desirable and shows some signs of being a "permanency." She may like one style of ice-pick and Norah another, but if it is Norah who is to wield the pick there can be no loss of dignity in allowing her to choose it. Even looking at the matter from the purely selfish point of view, Norah will do the best work with the tools that suit her best.

The importance of providing needed conveniences and attending to small repairs promptly will be realized anew by the housekeeper who is fresh from a season in her own kitchen. She cannot, of course, afford to furnish Norah with every new patented contrivance she may fancy, but a reasonable expenditure in such ways will do much to facilitate work. And surely when the old conveniences wear out it is only fair that they should be repaired or replaced without annoying delays. Many a meal would be put onto the table more promptly but for a struggle to make one frying-pan do the work of two, or to whip cream with an egg beater that should have been given to the ashman weeks ago. Money should be

spent in the kitchen on a scale at least as lavish as in the rest of the house. Norah will notice if economy is practiced there as it is not practiced anywhere else, and will be more than human if she does not resent it.

The mistress of the house will be more impressed with the importance of the kitchen department after she has been managing it herself for a season, and less inclined to underrate—and underpay—the ability that is required to carry it on successfully. It does, in fact, correspond pretty fairly to a "department" in a factory or store, and the person who has the capacity to conduct it is in the position of a foreman rather than of an ordinary employé.

A Children's Bible Class

BY REV. JOHN L. KEEDY

When I was in the seminary a series of lectures by Professor Brastow on catechetics brought the subject of the religious education and training of children before me in a forcible way. This method of leading the children to Christ made a strong appeal to me, and set me at once upon a course of study, which by the time of settlement in my first parish had run through many phases of the general subject—such as Christ's Treatment of Children, The Child Nature, The Nature of Child Conversion, The Method of the New Education, Religion and Childhood being the most important. The result of these lectures and studies was to establish the belief that whatever tendency there may be toward evil, the child nature itself is not evil—that what the child needs is formation of character now, instead of reformation of character afterward; that if Christ and service are made attractive, and sin and selfishness are shown to be ruinous, the child will instinctively choose goodness; that it is as much the duty of a minister to keep sin out of some lives as it is to get sin out of others; and that the mistake has been in assuming that one must be converted from a sinful experience instead of from a sinful principle.

Once settled in my pastorate, I found all the conditions favorable for a trial of the method of gaining converts by awakening the religious nature of the child. The fact that the Sunday school was defective in the method, content and spirit of its instruction, and the further fact that religious training in the homes, except in a few cases, had been abandoned, seemed to make some such plan necessary if the old story of the drifting of the children from the church and Christ was to be written differently. At first it seemed best to accomplish the result by improving the Sunday school and home life, but it soon became apparent that such a program involved a long course of training for the teachers, while in the direction of religious training in the home there would be many children remaining untouched. The plan of personally conducting a class in catechetics seemed therefore almost necessary and I submitted the plan to the church officers, and fortunately the project was received with considerable enthusiasm, although one good brother, by the mere mention that it savored of the Episcopal custom, threatened to defeat its kindly reception.

What catechism was to be used as the

basis of the instruction was the next question, and it was one not easy to answer satisfactorily. Several things were clear: First, that the atmosphere of the class must be devotional rather than intellectual; second, that the subject matter of the catechism must be the newer form of doctrine rather than the old; and, third, that the questions and answers of the catechism should have been prepared according to the latest principles of pedagogy. The first of these was in the interest of seriousness, the second in the interest of truth, and the third in the interest of attention and impression; so at once I began my task.

The catechism consists of three courses of 150 questions in each course. As the class is conducted by me, each course requires about twenty weeks—October to March—for three years. The first course was on the Bible—the books, the authors of the books, their object, etc.—most of the course dealing with the New Testament books and the Old Testament decalogue, with a digression, starting from the Acts of the Apostles, on apostolic history and what it means to be a Christian. The answers to the questions of authorship, object, contents, etc., of the different books of the Bible were in accord with the established results of recent scholarship, although the critical interest was never allowed to supplant the practical. And while the critical result was stated the critical method by which that result was obtained was never introduced. One or two examples will show the character of the questions. In reference to the gospel according to St. Luke the catechism is as follows: "Who wrote the third gospel?" "Luke, the beloved physician." "What can you tell me about him?" "He was one of Paul's converts and his companion." "For whom did Luke write his gospel?" "For his friend Theophilus and for all Gentiles." "What are the chief truths of Luke's gospel?" "Jesus is the friend of sinners, and salvation is free and for all men."

As respects the Acts of the Apostles the questions are: "Who wrote the Acts of the Apostles? What is the nature of this book? Does it tell us what all the apostles did? Name some of the men besides Paul who were leaders in the work of spreading the gospel. By what means did Christianity spread? Why did they have churches in those days? Why do we have churches today? What is it to become a Christian? Why ought we to become Christians? Can children become Christians?" The Third Commandment is dismissed with three questions: "What is the Third Commandment?" "What does this commandment forbid?" "Profane swearing and the irreverent use of God's names." "Is it manly to swear?" "No, it is vulgar and a mark of bad breeding." The aim of this course was to create interest in and love for the "Book of books," to show what an interesting and helpful book the Bible is.

The second course consists of about 150 questions under the following headings: Prayer, Sin, Salvation, Faith, Love to God and Man, Christian Growth, The Meaning of Life, Confessing Christ, Being a Christian, Christian Giving, Temperance and Patriotism. Here, as in the other course, there was a careful avoidance of the old phraseology, the explana-

tion of the different doctrines and duties being made in other than Scripture language. The aim throughout was to lead to Christ and to Christian living rather than to instruct, and the questions were shaped to that end. For example, the questions under Sin sought to show that a life of sin is abnormal and ruinous, that the sinful man is like a fish out of water, like an orange tree planted in the polar clime. To be all it can be the fish must have water, the tree must have warmth, the soul must have Christ.

The third course relates to the church—the object, officers, their duties, church membership and duties of church members, baptism, the Lord's Supper, missionary activity of our Congregational churches, with a short explanation of the work of each of the Congregational societies.

In regard to the method of conducting the class the things about which I was the most careful were: the devotional character, thoroughness of work and regularity of attendance. The first was secured by singing a familiar song, followed by a brief prayer, the second by a system of grading and examinations, while the attendance somehow took care of itself. The first year the class numbered thirty (almost all the children in the parish between the ages of eight and fifteen), the average attendance being twenty-four. Some of the children came two miles or more through the disagreeable weather of the winter. During the last year the class numbered thirty-two, with a little lower average than the year before. The class met Saturday afternoon of each week in the parlors of the church, where we were free from intrusion. Seven to ten questions, neatly typewritten on linen paper of uniform size and so arranged as to be tied together in book form, were distributed to each member of the class each week, upon which they were questioned at the following meeting. Examinations at stated times served to hold the interest, and a sort of public graduation exercise marked the successful close of each course.

Of the results nothing need be said in this public way. No other part of my work, however, has brought better returns. Not a few of the children have already chosen Christ and have a deep and true conception of what it means to be a follower of Christ. That is the greatest result, but it is not all.

Benjamin Franklin's New Chapter for Genesis

BY GEORGE H. WESTLEY

Among the many clever things ascribed to our illustrious countryman, Benjamin Franklin, there are few more clever than the new chapter for the book of Genesis which he once improvised for purposes of argument. Happening to come across this interesting literary curiosity in an old and long forgotten magazine, I have transcribed it and present it below, together with the circumstances under which the aforesaid new chapter came to be written, or rather spoken.

A gentleman signing himself W. S., writing from London under date of April 16, 1764, relates how while in company with Dr. Franklin one day the conversa-

tion happened to turn upon religious intolerance and persecution. Dr. Franklin, whose heart was as large as his understanding, did not fail to urge many unanswerable arguments against a practice so obviously repugnant to every dictate of humanity. At length, in support of what he had advanced, he called for a Bible, and turning to the book of Genesis he read as follows:

CHAP. LXVII.

And it came to pass after these things, that Abraham sat in the door of his tent, about the going down of the sun.

2. And behold, a man bowed with age, coming from the way of the wilderness, leaning on a staff.

3. And Abraham arose and met him, and said unto him, Turn in, I pray thee, and wash thy feet and tarry all night; and thou shalt arise early in the morning and go thy way.

4. But the man said, Nay, for I will abide under this tree.

5. And Abraham pressed him greatly; so he turned and they went into the tent; and Abraham baked unleavened bread, and they did eat.

6. And when Abraham saw that the man blessed not God, he said unto him, Wherefore dost thou not worship the most high God, creator of heaven and earth?

7. And the man answered and said, I do not worship thy God, neither do I call upon his name; for I have made to myself a God which abideth always in my house, and provideth me with all things.

8. And Abraham's zeal was kindled against the man, and he arose and fell upon him and drave him forth with blows into the wilderness.

9. And at midnight God called unto Abraham, saying, Abraham, where is the stranger?

10. And Abraham answered and said, Lord, he would not worship thee, neither would he call upon thy name; therefore have I driven him out from before my face into the wilderness.

11. And God said, Have I borne with him these hundred, ninety and eight years, and nourished him and clothed him, notwithstanding his rebellion against me; and couldst not thou, that art thyself a sinner, bear with him one night?

12. And Abraham said, Let not the anger of my Lord wax hot against his servant: lo, I have sinned; forgive me I pray thee.

13. And he arose and went forth into the wilderness, and sought diligently for the man and found him:

14. And returned with him to his tent; and when he had entreated him kindly, he sent him away in the morning with gifts.

15. And God spake again unto Abraham, saying, For this thy sin shall thy seed be afflicted four hundred years in a strange land.

16. But for thy repentance will I deliver them; and they shall come forth with power, and with gladness of heart, and with much substance.

"I own," says the Londoner, "I was struck with the aptness of the passage to the subject, and did not fail to express my surprise that in all the discourses I had read against a practice so diametrically opposite to the genuine spirit of our holy religion I did not remember to have seen this chapter quoted, nor did I recollect my ever having read it, though no stranger to my Bible. Next morning, turning to the book of Genesis, I found there was no such chapter, and that the whole was a well-meant invention of my friend, whose sallies of humor, in which he is a great master, have always a useful and benevolent tendency."

The gentleman managed, though not without some difficulty, to procure a copy of the new chapter Dr. Franklin had thus composed and incorporated it in his letter, as above. One can hardly fail to admit that it was clever.

Mothers in Council

A HUNGRY LITTLE HEART

In a paper on sulkiness in a recent Mothers in Council this phrase caught my eye: "The child needs absolute certainty of love somewhere." It has lingered in mind recalling an incident which it may be worth while to relate here. The occurrence had not to do with a sulky child, but may have warned off tendencies that develop serious faults in an eager, sensitive nature.

Baby Charles was king in three households, a first grandbaby on both lines, with two circles of aunts and uncles to adore him. Few babies bask in warmer outpourings of love and admiration, and if he lacked anything it was the wholesome letting alone so desirable for a child of quick sensibilities.

When the little sister Marie came not one of his elders was more pleased than four-year-old Charles. He shared in the family rejoicing as sincerely in this as in other happy events. "Marie has come! Marie has come!" he ran to tell his favorite aunt. But after she had held the pink newcomer in her arms a while he bethought him of that enjoyed place which had heretofore been quite his own.

"Put her down," he said.

"But she might cry."

"Let her cry," returned Charles, with fine indifference.

Now this aunt knew of another child in whose jealousy thoughtless young relatives found much amusement. "O, why did you come? We want to see the new baby. We don't care for you now," they would say, laughingly admiring the angry, indignant child and convulsed over her queer plans for disposing of the new baby.

But the aunt whom little Charles loved best held her supremacy by right of her measure of affection for him. She had felt that it would be well that the little fellow should share with another the adoration the three households had to lavish on babyhood, but she meant that the sharing should take place gradually and be unnoticed and painless. It was not easy always dividing herself tactfully between the two claimants, especially as Baby Marie grew older, for the small lady seemed to feel her brother's spirit of monopoly and perhaps reckoned his favorite relative along with those dearest toys and best books especially desirable because in a measure withheld.

"Do you love me?" Charles came to ask his mother many, many times a day, and when assured of her unalterable affection would plead, "just a least bit better than you do Marie?"

But to this last yearning the loyal mother felt that she must only reply by further pledges of her love for both. Marie was the father's pet. The grandfathers adored her. Charles was often captious toward grandmas and relatives; Marie always sweet and hugable. Charles was scarcely receiving his share of attention, but little he cared if only his mother would love him better than she did Marie, and by no tactful ignoring of the subject could his thoughts be permanently diverted. Appeals to his generosity were powerless to heal his sense of loss. At whatever hour of the night she went to his bedside Charles would clasp his mother's neck with his yearning arms and always the same inquiry, "Do you love me?"

To the favorite aunt he often put the same inquiry, but to no one else. At last one day this aunt, feeling, with the intuition by which a woman divines much that cannot be reasoned out, that something in the child's nature demanded just this certainty of knowing there was a heart supremely his and all his own, went to him and said, "Charles, I've been thinking it over and I find that I do love you just an atom better than I do Marie." She felt this no untruth, but a serious venture perhaps not well taken. The look of sweet content and happiness that overspread the expressive little face assured her she had

made no mistake. The child's unrest vanished. He told his mother his good news the moment he reached home, gradually left off his pleading demands and became content about a matter that had evidently given him real suffering.

Probably there are few children just like Charles. But surely there are many sensitive, eager-hearted children, many babies overpetted and praised, many sad little hearts tormented by the curses of our human heritage, likely to suffer deeply even before they can tell why or give expression to their yearnings and unrest. Here, too, is a child who needs to "be led to feel to the very depths of his selfish, tortured heart that in one quarter at least there will be inexhaustible mercy and tenderness and sympathy."

May not sulkiness and many other trying faults come from causes heedlessly overlooked but quite preventable if wisely recognized and eased?

A. M. T.

A SUCCESSFUL "MANAGER"

I have been asked to tell how it is that I keep house on a small income, with two untrained servants, with comfort to my family, and apparently without worry and trouble to myself. I feel like recalling the old conundrum, "Why does a mill run better by night than by day?" Answer: "It doesn't!" So, when I am asked to tell how I keep house in this idyllic manner, I must frankly confess I don't do it. Yet each thoughtful woman has extracted out of her own experience some bits of precious truth; if we could collect these bits and put them together, they might make some housekeeper's fortune. I have two such bits, and I cheerfully contribute them to the general fund.

One is the fixed habit of thinking twelve hours ahead, planning what is to be done, who is to do it and how. I feel upon me as I say this the scornful eyes of many a matron, who says, "Of course one must do this; as if one ever failed to do it."

I am not presuming to offer help to those who are already past-mistresses in the profession, but to young housekeepers I would say: Lay your plans at least a day ahead, and take your servants, perhaps, too, your husband and children, into them. Then "John" will not get up with his heart set on a quiet morning in the library, when you know the carpet has to be shaken; your daughters will not have promised themselves a cake, when the oven is to be full of pies; and Mam' Dilsey will not have her kettle hot for a scrubbing day, when there are raisins to be seeded.

Of course you cannot always keep to your plans. Deliver us from the house-mistress who thinks John and the children, as well as domestics, were born for the high and sole purpose of keeping her rules. But a plan that is your obedient servant, not your tyrannical master, a plan towards which all your woman's kingdom is tending in purpose, is, in my experience, a way of pleasantness and peace.

My next bit of wisdom is this: Share the blame of things going wrong with your servants just as far as possible; for, in the first place, you are partly to blame, in nine cases out of ten; in the next place, it rarely fails to bring them to repentance and better minds.

I went out to my kitchen, five minutes before dinner yesterday, and said, with cheerful expectation, "Well, Dilsey, is the milk boiled?"

"No, ma'am," wiping her forehead with apron corner, "you done tole me not to put dat milk on till yer come out."

Further investigation showed two other blunders, so that the dinner which I had planned to be full and appetizing was quite meager. This was a trial, but I pulled myself together and said to the dismayed old servant, "Never mind, Aunt Dilsey, I ought to have explained to you more carefully what I meant," and together we strove to make up the deficiencies.

Not having gone to pieces, I was a whole, sound, cheerful head of the dinner table, and the plain dinner, spiced with promises of amendment from me and Dilsey, seemed to satisfy John and the children abundantly. My cook has ever since been thrashing her brains to do the thing that will please me most. And the third good result was that I did not have to feel like a dog when I found that my silent, rather stupid old woman was sick, and had been awake most of the night before.

I have given you one recent proof of my theory, sparing you hundreds of old ones all witnessing to the fact that the wisest, kindest, craftiest thing a mistress can do is to share the blame with her erring servants. And, let me tell you, it not only makes them love you, but, what is more important, it makes you love them.

ELIZBETH P. ALLAN.

Shadows on the Wall

When the room is tidy,
Toys are put away,
Eyes are growing sleepy,
Skies are turning gray,
Comes the children's clamor,
As they round me throng;
Fairy lore's exhausted,
Sung each nursery song;
In the mellow lamplight
Hushed their voices all
Whilst they watch me making
Shadows on the wall.

Through the happy silence
Rings their laughter low
As upon the wall, there,
Shadows come and go.
Nurse, unseen, unheeded,
Watches from the door,
Whilst the children's voices
Plead for just one more!

One by one they leave me,
Till I sit alone,
Seeing in the twilight
Shadows of my own,
Long forgotten fancies,
Dreams in olden guise,
Till from heart to eyelids
Tears, unbidden, rise.
Happy, happy children!
Time has joys for all,
Only some are fleeting
Shadows on the wall.

—London Daily Mail.

Mop and the Butcher's Dog

Mr. Laurence Hutton's delightful volume, *A Boy I Knew and Four Dogs*, is sure of a wide reading. He was fortunate in his canine friends, and we are glad to introduce to our readers one of the quartet whom he so happily describes:

It was Dr. John Brown of Edinburgh, who once spoke in sincere sympathy of the man who "led a dog-less life." It was Mr. "Josh Billings" who said that in the whole history of the world there is but one thing that money cannot buy, to wit: the wag of a dog's tail. And it was Prof. John C. Van Dyke who declared the other day, in reviewing the artistic career of Landseer, that he made his dogs too human. It was the Great Creator himself who made dogs too human—so human that sometimes they put humanity to shame.

The Boy has been the friend and confidant of Four Dogs who have helped to humanize him for a quarter of a century and more, and who have souls to be saved, he is sure. And when he crosses the Stygian River he expects to find on the other shore a trio of dogs wagging their tails almost off in their joy at his coming, and with honest tongues hanging out to lick his hands and his feet. And then he is going, with these faithful, devoted dogs at his heels, to talk about dogs with Dr. John Brown, Sir Edwin Landseer and Mr. "Josh Billings."

Mop had absolutely no sense of fear or of animal proportions, and he has been known to attack dogs seven times as big as himself. He learned nothing by experience; he never knew when he was thrashed. The butcher's dog at Onteora whipped and bit and chewed him into semi-helpless unconsciousness three times a week for four months one summer, and yet Mop, half-paralyzed, bandaged, soaked in Pond's Extract, unable to hold up his head to respond to the greetings of his own family, speechless for hours, was up and about and ready for another fray and another chewing the moment the butcher's dog, unseen, unscented by the rest of the household, appeared over the brow of the hill. . . .

He went out of Onteora that summer in a blaze of pugnacious glory. It was the last day of the season; many households were being broken up, and four or five families were leaving the colony together. All was confusion and hurry at the little railway station at Tannersville. Scores of trunks were being checked, scores of packages were being labeled for expressage, every hand held a bag or a bundle or both, and Mop, a semi-invalid, his fore paw and his ear in slings, the result of recent encounters with the butcher's dog, was carried, for safety's sake and for the sake of his own comfort, in a basket, which served as an ambulance and was carefully placed in the lap of the cook. As the train finally started, already ten minutes late, the cook, to give her hero a last look at the Hill-of-the-Sky, opened the basket and the window that he might wag a farewell tail. When lo! the butcher's dog appeared upon the scene, and in an instant Mop was out of the window and under the car-wheels in the grip of the butcher's dog. Intense was the excitement. The engine was stopped, and brakemen and firemen and conductors and passengers and on-lookers and other dogs were shouting and barking and trying to separate the combatants. At the end of a second ten minutes Mop, minus a piece of the other ear, was back in his ambulance, conquered but happy. He never saw the butcher's dog or Onteora again.

Mop died of old age and of a complication of diseases in the spring of 1892. He lost his hair, he lost his teeth, he lost everything but his indomitable spirit, and when almost on the brink of the grave he stood in the back yard—literally on the brink of his own grave—for eight hours in a March snowstorm motionless and watching a great black cat on the fence, whom he hypnotized and who finally came down to be killed. The cat weighed more than Mop did and was very gamy. And the encounter nearly cost a lawsuit.

This was Mop's last public appearance. He retired to his bed before the kitchen range, and gradually and slowly he faded away, amiable, unrepining, devoted to the end. A consultation of doctors showed that his case was hopeless, and Mop was condemned to be carried off to be killed humanely by the society founded by Mr. Bergh, where without cruelty they end the sufferings of animals. Mop had not left his couch for weeks. His master spoke to him about it, with tears in his eyes, one night. He said: "Tomorrow must end it, old friend. 'Tis for your sake and your relief. It almost breaks my heart, old friend. But there is another and a better world, even for dogs, old friend. And for old acquaintance's sake and for old friendship's sake I must have you sent on ahead of me, old friend."

The next morning when he came down to breakfast there by the empty chair sat Mop. How he got himself up the stairs nobody knows. But there he was, and the society which a good man founded saw not Mop that day.

The end came soon afterwards. And Mop has gone on to join Whiskie and Punch in their waiting for The Boy.

The happiness of the man who lives for mere self-interest here is in accumulation. The blessedness of the man who lives for God is in distribution.—*Stopford A. Brooke.*

Closet and Altar

I will cry unto God most high; unto God, that performeth all things for me.

One of the first results of an entire surrender to the Lord Jesus is that our appetite for his word is sharpened, our delight in prayer deepened and our zeal in his service increased. As consecrated Christians we read more, pray more, work more than we ever did before. But we do these things with a new purpose. Instead of looking on them as direct means for advancing us in holiness, we use them for maintaining and deepening our fellowship with the Lord Jesus, on whom alone we rely to make us holy, to give us victory over sin and to fill us with the love of God.—*G. H. C. Macgregor.*

O Jesus, Friend unfailing,
How dear art thou to me!
Are cares or fears assailing?
I find my strength in thee!
Why should my feet grow weary
Of this my pilgrim way?
Rough though the path and dreary,
It ends in perfect day.

What fills my soul with gladness?
'Tis thine abounding grace!
Where can I look in sadness,
But, Jesus, on thy face?
My all is thy providing;
Thy love can ne'er grow cold;
In thee, my Refuge, hiding,
No good wilt thou withhold!

More I can neither wish nor pray nor desire for you than Christ, singled and chosen out from all things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the might and worth of the incomparable excellence of Christ. We know not half of what we love, when we love Christ.—*Samuel Rutherford.*

The true evidence of discipleship is knowing God. Other men know something about him. The Christian knows him, has him as a friend. And there is no substitute for this.—*Horace Bushnell.*

Thy God is at thy side!
Offshoot of him thou art,
And so with thee his heart
Must still abide.

Speak with none so gladly as with thy God. Let us accustom ourselves the whole day long, and even while in business, to the Lord's presence, and seek in simple faith to make ourselves known to him and to become intimate with him in our hearts.—*Gerhard Terstegen.*

When thou art come to this, my soul, that thy crosses seem sweet for the love of Jesus, think then thyself sublimely happy, for surely thou hast found a heaven upon earth, at least the best heaven this earth can afford; and take it as a pledge of a better to come.

O best of friends, whose promises are many and amazing, and who art able to do exceeding abundantly above all that we ask or think according to the power that worketh in us, grant me thy help, I beseech thee, that I may not, through sin, unfaithfulness or stupidity of heart fail to receive the full measure of thy bounty, miss aught of those gifts and graces which thou has made ready for me or in anywise fall short of thy generous design through Jesus Christ.

The Conversation Corner

A POEM is greater than a history. Most travelers know little, care less, for the true narrative of two centuries of pioneer adventure, of rival settlements, of conflict and conquest and calamity connected with that "New France" of the New World, which became, by the march of events, *Nova Scotia*. But every summer multitudes of tourists travel from the Bay of Fundy to the Atlantic Ocean because of "a Tale of Love in Acadie, home of the happy." It is to them simply "the Land of Evangeline"—a heroine who is the pure creation of the poet. We fell under the spell at Digby, choosing "The Evangeline" as our hotel and rejoicing that the landlord, if not an exact namesake of the poet, came so near to it as to be Mr. Longstaff! We saw distant woods and said, "This is the forest primeval"; we passed through meadows and thought, these "are those pleasant farms, and the farmers forever departed." Fort Anne and the old prison of Annapolis Royal fanned the flame, for there "New France" began. Farther on, at a small station, a wayside board held this: "Evangeline's heifer is on the track"—and beneath it a real estate advertisement!

Wolfville is a fine old town on the "Evangeline Route," it is "on the shores of the Basin of Minas," it is near to Grand Pré, it is the proper place for Evangelinistic touring—and at Wolfville we stopped for a full day. It is a center of present education as well as of past tradition. Acadia University is here, with Acadia Seminary for young ladies, an academy for boys, and a manual training school—I suppose, for other boys. One of these institutions is kept as a summer hotel, and from its rooms we could look out upon the great tides of the Basin of Minas, upon old Blomidon, mountain and cape, stretching grandly out into the bay, and upon the ancient "dikes, that the hands of the farmers had raised with labor incessant."

Walking out with the Corner boy in the evening, we heard the college bell ringing; a black boy told us it was "a lecture and a lantern"; so we returned, got the rest of the company and went to the college hall to "see what we could hear." We heard a very able temperance lecture by a gentleman from Ontario about a "plebiscite"

—of course you will see what that word means—to get the wishes of the people on the question of national prohibition, that is, as to a prohibitory law for the whole Canadian Dominion, as distinct from a single province or from local option in separate towns, as in some of the "States." (One of our Corner fathers wrote about this in a recent *Congregationalist*, and the vote is to be taken throughout the Dominion on the date of this paper.)

The "lantern" part of the performance was a modern set of AEsop's fables, in which monkeys and donkeys, bears and bees and bugs and dogs showed them-

selves on the screen, in favor of prohibition—at all which the Corner boy (and some older ones) laughed very much. The meeting closed with singing, "God save the Queen," but (as you know) the music is the same as "America," so that the Corner boy and I sang, "My country, 'tis of thee." It was a pleasant coincidence that one of the early presidents of the college, whose venerable face looked down from the wall, was at one time a classmate in Massachusetts of the author of "America." Never did this double national anthem sound so well as now;



"AWAY TO THE NORTHWARD BLOMIDON ROSE"

everywhere in the "Three Provinces" we saw the two flags united, and sometimes the Stars and Stripes alone in our dining rooms.

The next day we all took a drive down the beautiful Gaspereau Valley and through the Grand Pré region, made interesting by the history of the removal of the Acadians in 1755, and by the poet's fiction of *Evangeline*. The supposed site of the camp, the church and even of "the forge of Basil, the blacksmith," are shown. That is, the ruins of a smithy have been excavated there, and since I began to write this I met in the corridor of the new Congregational House (while taking a Providence Corner boy up to see the magnificent view from the roof) Dr. Barton, who told me that he had a pair of



ACADIAN WILLOWS AT GRAND PRÉ

blacksmith's tongs, found in the ruins and given to him by a resident of the village, who had plowed them up. A century of rust was upon them, but they had been burned before beginning to rust—a tell-tale witness of the fire which consumed the homes of the exiled people. We picked a leaf from the grave of Colonel Noble, the New England officer, massacred at night by the French with a hundred of his men; we climbed into one of the aged Acadian willows and got cuttings to transplant; we drove to Evangeline Beach; we called upon the last survivor of the Acadians living in this region, buying his little history and the

photographs from which the accompanying cuts were made—and came away wondering whether the fiction and the fact agreed.

I advise Cornerers, before they go to Grand Pré, to read with Longfellow's beautiful poem the chapter on Acadian history in the fourth volume of Winsor's *Critical History of America*, and especially the delightful and impartial narrative of Parkman (*Montcalm and Wolfe*, Vol. I., chap. 8; *A Half-Century of Conflict*, Vol. II., chap. 22). Although the exile of the Acadians, even when taken out of its poetical setting, was a sad and cruel thing, we must not forget that it was only an incident of a long conflict between the English and the French. Acadia had by treaty been ceded to the English and come under English rule, but these Acadian settlers refused to take the oath of allegiance to the English king, and were the tools of the French Jesuits and the French king, used by them to further their design of restoring French rule and planting the papal

in place of the Protestant religion. New England had known by fearful experience what "French and Indian" warfare meant to their colonies, and it is no wonder that John Winslow, the Marshfield farmer, with his Massachusetts soldiers—some of them your ancestors perhaps—bravely went forth to resist them, especially in memory of the midnight massacre of their fellow-colonists in that same Grand Pré village, eight years before. The history of Acadia is, in fact, only a part of the war of races and of civilizations going on in the New World from the beginning, going on now—and the fittest will survive. That is the way of nature and Providence.

The "Bluenose," which took us to Halifax, was late, but we found on it a bright Detroit boy; he knew "Nehemiah Boynton," of course, and collected stamps, postmarks and bicycle buttons. We did not have time to "do" Halifax very thoroughly, and I have less room to describe it. The three great things are the Citadel, the harbor, the public gardens, to which I ought to add the ancient, quaint and interesting St. Paul's Church, with its tablets to "loyalists" of revolutionary time. Halifax was built at the suggestion of Boston so as to resist the French better, but the Citadel

was built by Queen Victoria's father to resist any possible attack from Boston! We went all over it, under the courteous guidance of a loyal Englishman, a friend of Dr. Grenfell, who recited as we climbed Tennyson's *Ballad of the Fleet*:

At Flores in the Azores Sir Richard Grenville lay,
And a pinnacle, like a flutter'd bird, came flying from
far away:
"Spanish ships at sea! we have sighted fifty-three!"

In the public garden I wished our small Cornerers could see the ducks waddle out of the water to ask for bread; the stately swans could not come—they were stuffed!

Mr. Martin

THE SUNDAY SCHOOL

LESSON FOR OCT. 9.

2 Chron. 17: 1-10

Jehoshaphat's Good Reign

BY REV. A. E. DUNNING, D. D.

The greatest of the kings of Judah after Solomon was Jehoshaphat. The account of his reign is given in 2 Chronicles, chapters 17-20. The entire story should be read and re-read. The subject of our lesson is a noble statesman, and from his character and conduct we learn how rulers, and how all men, may please God. The selected verses emphasize the four great characteristics of Jehoshaphat's reign. These are:

1. Fortifications [vs. 1, 2]. Jehoshaphat put his country in a position for defense. He fortified his cities and put soldiers into them. He organized a strong army. He strengthened the cities which his father Asa had taken from Israel. Afterwards he made an alliance with the northern kingdom which his father had fought—no doubt an alliance on much better terms because he was in good condition either for war or peace.

A ruler's first duty is to make his country safe in the possession of its territory. Good government implies military discipline. Obedience, order, promptness and courage in citizens are necessary to the safety of the land. These qualities are best taught by military organization and drill. Under suitable direction it is proper that boys should be drilled in companies and taught the use of arms. Those who fear that a warlike spirit may be created by such discipline need not subject themselves or their children to it. But in order that such persons may be protected, braver men must be trained for their defense. Universal peace draws near in proportion as men and countries strong and skillful enough to maintain it are ready to unite for that end.

Self-discipline, too, alone makes the good ruler or soldier. No man can defend his country well who has not learned to control himself in order that he may conquer others. God is with the king and the land which for high purposes of government strengthens itself against its enemies. "Blessed be the Lord my rock, which teacheth my hands to war and my fingers to fight."

2. Pure religion [vs. 3-6]. Jehoshaphat followed his father's example in establishing the worship of Jehovah among the people. Here repudiated false worship; he "sought not unto the Baalim." While he encouraged political alliance with Israel, he discouraged imitating its religious doings. He "sought the God of his father and walked in his commandments." In our own President McKinley we have a noble example of a ruler who promotes true religion. He keeps his own household spotless. Those who know him intimately testify to his chivalrous devotion to his wife and to the maintenance of worship in his home. He keeps the Lord's Day holy. He habitually attends church. He has called on the people in days of battle to give thanks to God for victory. His standard of judgment in public affairs, his treatment of the nation's enemies, his bearing before the nation, all witness to a character faithful to God and to the acceptance of the great responsibilities of his office as laid on him by God. The record of President McKinley thus far is in every respect as honorable as that of King Jehoshaphat, and it is not less important that the children and youth of this land should note the record of the former than of the latter. The Lord was with Jehoshaphat and the Lord is with our President. We do wisely to recognize this fact while he is living.

The influence of his example is felt in every home in the land. And none of us can do greater service to our country than to strengthen by our influence his example in maintaining pure religion. We need not be afraid of being thought partisan or hero worshipers in honoring worthy rulers. Our Lord said that his countrymen had stoned their

prophets while their children built tombs to honor the same prophets. If the fathers of those who exalt the memory of Lincoln had more unreservedly honored and upheld him when living, the country might have been lifted to a higher level than it now occupies. Jehoshaphat had riches and honor in abundance. Let us not be less grateful to our leader than the people of Judah were to theirs.

3. Education [vs. 7-9]. Jehoshaphat saw that to maintain and carry out the reforms on which he had set his heart his people must be mentally trained to understand his plans and morally trained to support them. He systematically arranged for public schools to be kept in all the cities. He sent out men of high rank, laymen to establish these schools. With them he sent Levites and priests. The chief textbook used was the book of the law of the Lord. Thus we learn who should be appointed as public teachers—the ablest, most honored, the holiest men and women; where they should teach—throughout all the land; and what they should teach—the law of the Lord. That law lies at the foundation of all righteous government and of all well-ordered lives. We do not mean to say that the words of the Bible should be memorized in the public schools, nor that it should be used as an authoritative text-book. We mean that its principles must be taught to the youth of our land and accepted by them as divine if our country is to maintain its place in the front rank of nations.

Godly men and women who love their country will also supplement public education by Christian academies and colleges, maintaining them as essential to the life of the Christian Church and therefore of the nation. Jehoshaphat chose princes and priests as public teachers. Where all were Jews it was easy to make education religious according to Jewish standards. In our country, with its great variety of nationalities and religious beliefs, in schools supported by all the people, only those moral and religious principles can be insisted on concerning which good citizens generally are agreed. But those who cherish beliefs concerning God and his law and gospel will give generously to have those beliefs taught to those willing to receive them. And in all the land Sunday schools must be maintained, open to all and inviting all to the study of the law of the Lord and the gospel of Jesus Christ.

4. Peace [v. 10]. The peace of Judah under Jehoshaphat was because the fear of the Lord fell on all the kingdoms of the lands round about her. That fear they were made to feel because Judah in her national life and prosperity and strength showed the nations that they had reason to fear the Lord. They saw that the Lord was with Jehoshaphat.

Our strength also will lie in the conviction among the nations that the Lord is with us. If he is not with us, they will soon find it out and will not long keep their hands from us. Our safety, manhood, honor, depend on our obedience to God. We thank him that we have so many rulers who fear and love him. Let us ever choose such to administer the affairs of State and nation, and forget not that patriotism requires us to be faithful and open in the service of God.

Sir Bryan Baldwin Leighton, captain in a British cavalry regiment, who went through the campaign of Santiago as a guest of the

Ninth Cavalry, has a very pronounced opinion as to General Shafter's inefficiency. He tells also of seeing a sergeant of the Ninth Cavalry place his rifle on the fork of a tree and fire continually, praying aloud: "O Lord, forgive me for all my sins of omission and of commission." The captain says: "His prayer was intense; his aim was true."

The Church Prayer Meeting

Topic, Oct. 2-8. The Fellowship of Faith.

John 17: 11-26; Acts 2: 41-47; 1 John 1: 1-7.

It unites us to God. To our fellow-Christians of every name. To the hosts of the redeemed.

[See prayer meeting editorial.]

CLEVELAND'S BAKING POWDER



AN ALWAYS WELCOME "RISE" IN FLOUR

The Many Fail,
One Succeeds:

Liebig, the great chemist, succeeded in making that scientific marvel, Extract of Beef—the essence of all that is best in beef. The makers of

Liebig
COMPANY'S
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succeeded, over thirty years ago, under his direction, in making this product so perfect as to secure his endorsement and the right to use his signature on every jar.

There have been many imitations, mostly failures, but none approaching the Liebig COMPANY'S for purity, strength and fine flavor.

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THRIVE
ON ITGAIL BORDEN
EAGLE BRAND
CONDENSED MILK.OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD
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Progress of the Kingdom

THE FIRST PILGRIM PLANT IN ALASKA

We chronicled a few weeks ago the fact of the organization, Aug. 14, of a church in Alaska, one of the first fruits of Superintendent Wirt's effective work. Recent mails bring these interesting particulars from him:

At this service in Douglas the hall was filled with those who had come to see the first Congregational church in Alaska organized. As I went into the saloon below to get the key there was a bright young woman smoking a cigarette, playing pool and drinking with the men who filled the place. Above, on a "stud-poker" table, the elements of our Lord's Supper were placed. In such an environment twelve earnest Christians, coming from four different denominations, banded themselves together for offensive and defensive warfare, against the intrenched enemy, whose boldness and insolence is beyond description. A good many others there are Christians, who are only waiting to be sure that our work is to be permanent, who will unite later. The Sunday school is now in a more cozy and decent place—a new hall just completed. We met there last Sunday for the first time. A brighter lot of children (fifty-five of them), a more devoted corps of officers and teachers and a happier pastor could not have been found—well, certainly not in Alaska. When one thinks of the home training, or rather the lack of it, which most of these children secure, and of their utterly neglected spiritual condition before I came to Douglas, he can but thank God and take courage. It is not too much to say that but for this Sunday school and its influence the Y. P. S. C. E. and the church organization would have been much more difficult to establish if, indeed, not impossible. So the child becomes again the father of the man.

OUR OWN WORK

Congregationalism Carried South by Our Slavic Brethren. Some years ago two families belonging to the Congregational Bohemian church of Silver Lake, Minn., settled in Begonia, Va., twelve miles east of Petersburg. Later a number of Slovak members of the Congregational Slovak church of Braddock, Pa., bought land in the same district. They met for Sunday services in private houses. About two years ago a Congregational mission church was organized there and visited from time to time by Supt. H. A. Schauffler and Rev. John Jelinek. Sunday, Sept. 11, a neat church building, erected largely by the labor of the members, aided by a grant from the Congregational Church Building Society, was dedicated. Rev. John Jelinek of Braddock, Rev. John Prucha of Cleveland and Rev. V. Totusek, a graduate last May of the Slavic department of Oberlin Seminary, now pastor of the Begonia church, conducted the services. In the afternoon and evening a good many Americans were present, and Messrs. Prucha and Totusek addressed them in English. The church is aided by the C. H. M. S. It is a significant fact that our Slavic Congregational brethren are buying impoverished Southern lands and are there preaching the gospel of industrial thrift, of a free church polity and of saving faith in Christ.

The Board's Work in Spain. Rev. W. H. Gulick writes further that the Spanish mission probably will remain in Biarritz, France, whither it removed at the outbreak of the late war, until the end of this year. He expects to return to Spain personally, however, and probably to Madrid, as soon as the treaty of peace has been signed. He reports that during the war the attitude of the Spanish evangelical press has been beyond praise. In spite of an honest conviction that their country has been wronged by the United States, and that by making war we have been untrue to the spirit of the gospel, these journals have refrained from denunciation. They now express the hope that the United States will hold the Phil-

ippines and Caroline Islands and reform what is corrupt in them. Their confidence in the uprightness of our administration of conquered territory is pathetic and should put us on honor to merit it. A Christian Spaniard is quoted as follows:

When it was believed that the American fleet might come to the shores of Spain and might attack some Spanish cities, one of those who knows by years of personal experience the degradation to which the courts of the city in which he lives have sunk, loaning or selling themselves, exclaimed: "Would to God that the fleet would first come to this city, that they would seize it and hold it and administer its laws in the interests of honesty and of true loyalty—a thing that has been forgotten in the annals of this unhappy town!"

Apart from the war, also, Protestant missions lately have experienced a revival of hostility and even of personal persecution. But they have taken root too firmly to be shaken. The International Institute for Girls in Spain, one of the fruits of their labor, is especially successful and promising.

THE WORLD AROUND

An Important Decision. A legal question of importance to churches and mission boards has just been settled by the supreme court of the State of Washington. A firm in Seattle having a claim against the First Presbyterian Church brought suit and obtained judgment against it. The Presbyterian Board of Church Election had aided the church and, as its custom is, had taken a mortgage upon the church property, the mortgage not demanding the payment of interest or even of principle, except in the event of the death of the church or the alienation of the property, and being intended merely to protect the interests of the church. This mortgage stood in the way of the claim of the firm alluded to, and the firm claimed that such a mortgage is invalid. The superior court gave a verdict in its favor, but the four judges of the supreme court who heard the case on appeal—the fifth judge did not sit—unanimously decided in favor of the validity of the mortgage.

Recent Progress in Hawaii. The report of the annual meeting of the Hawaiian Evangelical Association, held last June, is at hand and shows a commendable spirit of activity in our recently annexed region. Much has been done in renewing church buildings, at least seven having been either rebuilt or repaired. The money for this purpose has been raised by lay collectors from the public. The Sunday school work has been vigorous and successful, and special good has been accomplished in the way of supplying native schools with books and papers. The Pastoral Aid Society in Kauai has proved its value conspicuously, one notable result having been a marked improvement in the regularity with which the churches have paid their pastors' salaries under the stimulus of its assistance. Foreign mission work and evangelistic work have been carried on efficiently, and the educational work also has prospered. The theological school greatly needs endowment, for the demand for a better trained ministry is imperative.

Two Secretaries Instead of One. Heretofore the foreign missionary work of Congregationalists in England and Wales has been administered by one secretary, Rev. R. Wardlaw Thompson, whose efficiency in his position has made him favorably known beyond the bounds of his native land. Inasmuch as his work has greatly increased and as he desires to visit the foreign field more frequently, another foreign secretary has just been appointed, Rev. George Cousins, who will be known as the junior secretary. Mr. Thompson will continue to have the general responsibility for all the fields of the society's work, but will administer in detail only four of the six. The increase of necessary labors in administration may be inferred from the fact that when Mr. Thompson became secretary

there were only 158 missionaries and now there are 260.

Conversions from Judaism. It is a significant fact that the list of Jewish celebrities of this century, given in the Jewish Year-book for 1898-99, a standard work published annually in London, credits fifty-seven of the total of 388 persons enumerated as having become Christians. As the *London Chronicle* says:

It is probable, indeed, that the pressure of material interests or social ambition, combined with a loss of faith in Judaism, has been a more potent factor in this result than the ardor of Christian missionaries, but the list is a startling comment upon the supposed "inconvertibility" of Jews. It is also noticeable that eleven celebrities have had only one Jewish parent, which, considering the extreme rarity of mixed marriages, is proportionately a very considerable number.

Korea is reported to be on the verge of a spiritual revolution. "Multitudes are manifestly ready," says the *Missionary Review*, "to break from their old superstitions and sins and to accept Christ." Revivals actually are in progress already in many parts of the country. It is feared that the Greek Church soon may become the established church in Korea, because of increasing Russian influence. But the effect upon the great mass of the people is not expected to be detrimental on the whole to Protestant Christianity.

Golden Counsel to Business Men

Following is a copy of a writing found among the private papers of Henry Cutler of North Wilbraham, Mass., who died Sept. 8. It was written for his children and was intended for them only, but they have consented to its publication. Mr. Cutler's own example tallied with his words. He was a shrewd and prosperous man of affairs. But he had clear discernments and lofty aims which lighted up all his life. He rendered signal service to Colorado College, standing by it with counsel and gifts in the days of its weakness and darkness. It is not certain whether without his aid it could have lived. Cutler Academy, a department of the college, will preserve his memory. But his careful and modest benevolence ran in many lines.

There are many business men who will be impressed by these counsels which he left to his children. He died "without a misgiving." When told by his son that he must soon pass from the world, he said: "It is all right; I am ready."

If you are possessed of ordinary intelligence and if you have gathered of God's wealth enough for a competency, it is clear the world owes you nothing more. Are you quite sure you owe the world nothing? Do you, as so many, expect that just because you have intelligence and wealth every one is to treat you with extra consideration? Who is to care for those who have none of God's wealth or intelligence? You can pay what you owe the world by training your children to be unselfish, helpful members of the community. In doing this parental affection must be subordinated.

If you have gathered more than a competency of God's wealth, it is your grave responsibility to be sure it is justly distributed again. Don't go hence and leave this your responsibility to others who may neglect to do it at all. It is your bounden duty to be a benefactor. What you owe the world pay by aiding the poor, the ignorant. The world owes them something; this those who owe the world can pay.

Now make the only divine one of whom we know very much, Jesus Christ, your ideal, your model character. Receive and practice his gospel in the love of it and make his precepts your rule of life.

When the Master calls you may go hence without a misgiving. That's all.

Signed, HENRY CUTLER.

LITERATURE

BOOK REVIEWS

THE DEATH AND RESURRECTION OF JESUS CHRIST

This is the third volume of the series by Prof. Edmond Stapfer, member of the faculty of Protestant theology of the University of Paris. Its preceding volumes have been *Jesus Christ Before His Ministry* and *Jesus Christ During His Ministry*. All three have been translated by Louise S. Houghton. The present volume concludes the series of studies of the person, the authority and the work of Christ. It forms a fitting climax to the previous volumes, and, although the period covered is comparatively short, it abundantly deserves the full and careful study which the author gives it. It is a peculiarity of the Biblical record that there is some difficulty about statements in regard to the early years of our Lord. We are compelled to depend largely on hypothesis, for the record of fact is extremely scanty, but in regard to the concluding months of his life the difficulty is to reconcile accounts which conflict in some degree. Dr. Stapfer does not attempt to reconcile these statements altogether, justly deciding that it is not necessary, that the differences which are apparently impossible of harmonization relate to minor matters and need cause no one any serious annoyance.

His purpose is rather to explain how our Lord understood himself, what authority he assumed for himself, and how he accomplished his great work of obedience. The effort is made to put aside all prejudice and traditional bias and to study the theme of the work as though it never had been suggested to the author or to any one else before. This, of course, is not possible strictly; nevertheless, the effort enables the author to pursue his task with comparative impartiality and discrimination. The climax of the volume is in the chapters on The Resurrection. The author seems somewhat hampered by considerations which commonly are not believed to possess great weight, but which render him somewhat more cautious than seems to be necessary in assuming the generally received beliefs. But he holds steadily to the fact of the resurrection and to its vital importance to the Christian system, and the conclusion of the volume, which sums up in a sense the preceding chapters, asserts in the strongest manner his loyalty to Jesus Christ and his intense desire to interpret Christ to others so that they shall accept him also.

He is confident that it is impossible to define and formulate the truth about the person of Christ and about his saving work in all respects, but that Christ produces in the human heart a moral crisis, that of conversion, and that faith, which means belief in him, impels obedience and attracts love. What he has to say about the growth of Christian doctrine in regard to Christ is of special interest, whether one accept it or not. Dr. Stapfer declares that there is, strictly speaking, no Protestant Christology, and that what passes as such is singularly powerless by reason of its very principle. Each believer in Protestantism makes his own Christology, he says, because each believer represents the divinity of Christ to himself in his own way, and it is not the way of his neighbor. The book is the work of a fresh and independent mind, as well as of a truly devout and consecrated spirit. [Charles Scribner's Sons. \$1.25.]

RELIGIOUS

The late Roundell Palmer, Earl of Selborne, widely known in Christian literature for his contributions to hymnology, left a number of letters to his son on various religious topics. These have been combined into a little book, *Letters to His Son on Religion* [Macmillan Co. \$1.25]. They discuss all sorts of religious themes, the Knowledge of God, the Inward Light, the Scriptures, Biblical Criticism,

Scientific Literature, etc., with candor and caution, and possess inherent interest from the fact that their author was one of the learned jurists of the England of his time. We notice in them nothing which has not been suggested by others, but the book contains the author's earnest and intelligent testimony to the truths of Christianity, the value of the word of God and the practical relation of these truths to human life.

The United Society of Christian Endeavor have issued five little volumes of a practically devotional character, which are tastefully printed and bound and which touch all sides of human life with sympathy and appreciation. They are entitled, respectively: *Well Built!* by Dr. T. L. Cuyler, plain talks to young people; *Answered*, by Drs. J. W. Chapman and R. A. Torrey and Messrs. C. H. Yattman, E. E. Davidson and T. E. Murphy, a series of remarkable answers to prayer; *The Indwelling God*, by Rev. C. A. Dickinson, D. D.; *Little Sermons for One*, by Prof. A. R. Wells; and *A Fence of Trust*, by Mary F. Butts [Each 25 cents], the last named being a collection of short religious poems. The five volumes form a pleasant and valuable series, which in many different ways will serve the spiritual needs of the reader.

The Modern Reader's Bible in its most recent number contains the Gospel, Epistles and Revelation of *St. John* [Macmillan Co. 50 cents], edited as hitherto by Prof. R. G. Moulton. The scholarship and the workmanship of the book are what those familiar with the series have learned to expect.—*Sadler's Commentary on the Acts* [Charles Scribner's Sons. \$1.50], which came out first eleven years ago, has been reissued again for the fourth time and is a neat and serviceable volume, the contents of which are adapted to aid plain people to a more intelligent comprehension of the book covered, not attempting to go far into the recesses of the higher criticism.

Meet for the Master's Use [F. H. Revell Co. 30 cents] by Rev. F. B. Meyer, contains addresses recently delivered in this country which appear to have been followed by the divine blessing in influencing human character and life. They are wholesome, business-like religious talks, intended to teach plain people and stimulate them to immediate spiritual action, and well adapted to do it.—*A volume of Selected Northfield Sermons* [F. H. Revell Co. 30 cents], made up of eight discourses by Dr. Cuyler, Dr. McKenzie, Dr. A. J. Gordon, Dr. Bonar, Rev. H. W. Webb-Peeploe and others, also are simple, practical addresses, adapted to intensify spirituality and to suggest additional motives and methods of service.

In *Christian Revelation* [Curts & Jennings. 50 cents] Prof. B. P. Bowne presents a paper, somewhat enlarged, read last summer before the University of Syracuse. It aims to impress the fact that current difficulties which disturb many religious inquirers and others are needless, and that the proper way to escape them is to deal with religion in the concrete instead of in the abstract. This is sound doctrine, and it is tersely and impressively urged in this compact but stimulating volume.—*The Teaching of Jesus* [J. H. West. 50 cents] is a compilation by Dr. Jean du Buy of extracts from the four gospels, which have been gathered and arranged under headings, the different topics being those which naturally assume greatest importance in the effort to live a religious life. The book is entirely composed of extracts from the Bible. Its principal value lies in its application.

The Century Co. has issued *Hosanna* [30 cents] for the Sunday school, a Sunday school hymn-book prepared by A. T. Schauffler. The book strikes us favorably. The blending of old and comparatively new hymns is skillfully done. The music is of high quality, and, without being too technical and classic, the volume is superior to the ordinary sort of books of its class.

STORIES

The Redemption of Freetown [United Society of Christian Endeavor. 25 cents] is another story by Rev. C. M. Sheldon. The problem of how to reform a degenerate neighborhood is considered here and a practical success in its solution is described, the narrative being in the author's ready and inspiring style. The book illustrates the best qualities of his now well-known literary work.—*The Gap in the Fence* [Pilgrim Press. \$1.25], by Harriet L. Jerome, is based upon sound knowledge of character and a shrewd comprehension of how to interest the boys and girls by describing children. The plot is diversified and entertaining, the spirit of the book is thoroughly ennobling and it will be a favorite beyond doubt.

A Frontier Hero [Pilgrim Press. \$1.25] is by I. T. Thurston and preaches a powerful moral on the line of the famous maxim, Do the next thing. It shows that heroism often is as unassuming and unspectacular as it is genuine. The story abounds in life and interest as well as in sturdy moral value.—*Under Dewey at Manila* [Lee & Shepard. \$1.25], by Edward Stratemeyer, weaves the incidents of the naval conflict at Manila into a narrative of experiences and adventure which is wholesome in spirit and full of excitement and which the boys will like, ranking it with the other graphic stories of peril and adventure suggested by the late war.

Mr. James Otis must have made careful study of the life of a fireman in order to write so spiritedly about it as he has written in *An Amateur Fireman* [E. P. Dutton & Co. \$1.50]. The work of the fireman, although not so destitute of public appreciation in these days as it used to be, is not understood in detail with anything like the fullness with which it might be, and such a book as this has a certain educational value in instructing the reader as to the real life of these most useful protectors of the public welfare. Whether Mr. Otis does not go a little too far sometimes in the freedom of speech allowed his characters may be a question, but no one need take offense.—Two volumes of *Historical Tales* [Each \$1.25] come from the J. B. Lippincott Co., each edited by Charles Morris. One draws its selections from Japan and China, the other from Russia. The short sketches which make up the two volumes are spirited and of a good literary quality, and specially interesting because of their local coloring.

POETICAL

A new book by Sam Walter Foss is *Songs of War and Peace* [Lee & Shepard. \$1.25]. The first poem in the volume is striking in its sharp contrasts of the good and evil sides of war. Some of the other poems are suggested by the recent conflict. Many are sentimental or humorous, and they vary a great deal, but they represent successfully real emotions or sentiments of everyday humanity. They are not evolved from the author's fancy so much as suggested by his experiences of life.—*Songs of Action* [Doubleday & McClure. \$1.25] is the first book of poems published from the pen of Dr. A. Conan Doyle. Many of the individual poems, however, have been published before. They are a little in the vein of Mr. Kipling's verse and they show considerable vigor and adroitness in setting forth military, hunting or other subjects which appeal to the imagination or to the sense of humor.

The Story of a Pumpkin Pie [Pilgrim Press. 75 cents] has been told in verse by Rev. Dr. W. E. Barton of this city and in pictures by Mr. A. M. Willard, the painter of the famous pictures, *Yankee Doodle* and *The Minute Men of the Revolution*. Dr. Barton wrote the tale in jingling verse for the amusement of his own children, and all children will find equal amusement in reading it. And Mr. Willard's sketches are as appropriate and entertaining as they are numerous. The headpieces are almost as amusing as the page illustrations.

The volume is handsomely illustrated and it will be a Christmas favorite with the younger children.—*Songs and Stories for Children* [American Book Co. 60 cents], by Frances S. Brewster and Mrs. Emma A. Thomas, is a blending of stories and songs for the younger children. They are dainty and charming.

The Golfer's Alphabet [Harper & Bros. \$1.50] contains rhymes by W. G. van T. Sutphen, with illustrations by A. B. Frost. The pictures illustrate scenes on the golf links and the rhymes are made to correspond. The lines simply serve as a thread on which the pictures are strung, and the pictures display considerable of artistic merit. The book is much in the vein of the comical publications of Mr. Lloyd Hopkin, which used to be familiar a few years ago.

MISCELLANEOUS

The late George William Curtis was a striking figure in American literature in spite of the fact that most of his work was ephemeral. Like most of the leaders of his profession, journalism, he was a man of wide and constant influence during his day, but most of his work was done through the columns of his journal, and his literary remains are few and not of a nature to endure long. The more interest, therefore, attaches to the correspondence of such a man and *The Letters of George William Curtis to John S. Dwight* [Harper & Bros. \$1.50], edited by G. W. Cooke, are certain of appreciation for several different reasons. Not only are they written by Curtis and almost the only fruits of his pen which linger, but the circle of his friendship was so rich in its intimacies with eminent men and women, and the type of his mind was so exceptional in its sensitiveness to all noble suggestions and in its felicity in description and portrayal that such a volume possesses an irresistible attraction for most readers. Many of these letters date from the Brook Farm community and the atmosphere of the book throughout, although perhaps somewhat contracted in breadth, is lofty and inspiring. The volume will appeal to a certain class of readers chiefly, but it is a large class and growing—those who follow closely the doings of the Transcendentalists in New England and those who were associated with them without exactly being of them.

Fellow Travelers [F. H. Revell Co. \$1.25], another book by Rev. F. E. Clark, D.D., gathers up odds and ends of material accumulated by him in his journeys round the world and weaves them into a connected and entertaining narrative, full of pleasant incident and profitable suggestion and giving a graphic account of different lands, especially in their relations to the progress of Christianity in general and Christian Endeavor in particular. The book is illustrated.

In *The Rainbow's End: Alaska* [H. S. Stone & Co.] the author, Alice P. Henderson, performs again the task which others have done before her of describing the characteristics of this new, but no longer unfamiliar, land. Her chapters are based upon personal experiences and observations and set forth the peculiarities of the country and its people, and the result of her observations is a very readable narrative. She goes much into detail and knows how to make her pages interesting. She commends highly the work of Dr. Sheldon Jackson and others, which needs no commendation, but which it is pleasant to find thus approved by an impartial observer. All in all the book is one of the most graphic which the development of Alaska has called forth. It is illustrated.

Prof. Bernard Moses is the author of *The Establishment of Spanish Rule in America* [G. P. Putnam's Sons. \$1.25], and in the book he describes briefly the chief features of Spanish colonial organization and policy. It is not intended to give a full history, but to suggest the origin and character of Spanish colonial institutions, both political and economic. Some portions of the book already have appeared in print, and it appears to be a

carefully written and trustworthy piece of work.

Great Words from Great Americans [G. P. Putnam's Sons. \$1.50], edited by Paul Leicester Ford, is a handsome little book containing the Declaration of Independence, the Constitution, and several inaugurals, with other addresses by Washington or Lincoln. There are a number of portraits of contemporaries and other national heroes, and the book will serve a useful purpose.—*Citizens in Training* [United Society of Christian Endeavor. 35 cents] is a manual of Christian citizenship by Prof. A. R. Wells, which deals with the subject as practically as it does comprehensively. Young men and all interested in promoting the public welfare will do well to secure it for careful study.

The Book of Games [Charles Scribner's Sons. \$1.00], by Mary White, has reached the eighth edition, and it suggests amusements of various sorts in the general nature of games to the number of 115 or more. It is a capital book to have in the family.—*Eighty Pleasant Evenings* [35 cents] also is issued by the United Society of Christian Endeavor and is a compilation by the press committee of the Deems Memorial Christian Endeavor Society of Immanuel Church. Its title suggests its purpose and the name of its publishers is a guarantee of its character.

Life's Book of Animals [Doubleday & McClure Co. \$1.00] contains comical pictures suggested by the animal world drawn by Kemble, Blashfield, Beard, "Chip" and many others. It will entertain many successfully and shows no little artistic originality and skill.—*Undergraduate Life at the Western* relates to the college for women in Oxford, O. It is an entertaining little book which evidently has been issued by the authorities of the school, and it abounds in facts and illustrations.

NOTES

—Most of Robert Louis Stevenson's correspondence will be published in book form, but a considerable part of it will appear next year in *Scribner's Magazine*.

—The history of the "underground railroad" movement in the days before the war is being written by Mr. W. H. Siebert of Marysville, O., and will soon be published.

—The volume *Monks and Their Decline*, by Father G. Zurcher, of St. Joseph's Church, Buffalo, N. Y., has been put upon the Index Expurgatorius of the Roman Catholic Church. Does it tell the truth plainly?

—Some years ago the National Library at Belgrade contained 40,000 volumes. The *Literary World* makes the astounding statement that it no longer has any books! Borrowers have stolen them, and it actually has had to be closed for lack of them!

—The *Literary World* in its issue of Sept. 3 announced that Miss Madeline Vaughan Abbott, a graduate, and for the last five years the secretary, of Bryn Mawr College, has become its associate editor. It also contains a suggestive editorial about itself. In the thirty years of its life, it has had but one publisher, Mr. E. H. Hames, pleasantly familiar to visitors to our own business office, and but three editors, Mr. S. R. Crocker, its founder, Mr. N. P. Gilman, and Rev. Dr. Edward Abbott. It is now again, as it was when it was started, "the only journal in the United States of exclusively literary intelligence and criticism, owned and edited independently of publishers, and appearing as often as fortnightly." It is an admirable journal and abundantly deserves its prosperity.

BOOKS OF THE WEEK

Pilgrim Press. Boston.
THE STORY OF A PUMPKIN PIE. Verses by W. E. Barton and pictures by A. M. Willard. pp. 50.
LOIS AND HER CHILDREN. By Alice Hamilton Rich. pp. 228. \$1.00.
WITH SOUTH SEA FOLK. By E. Theodora Crosby. pp. 208. \$1.00.

Houghton, Mifflin & Co. Boston.
THE PURITANS. By Arlo Bates. pp. 424. \$1.50.

THE ORIGIN AND GROWTH OF THE ENGLISH CONSTITUTION. By Hannis Taylor, LL. D. Part 2. pp. 645. \$4.50.

Lee & Shepard. Boston.
UNDER DEWEY AT MANILA. By Edward Stratemeyer. pp. 282. \$1.25.

James H. West. Boston.
THE TEACHING OF JESUS. By Jean du Buy, Ph. D., J. U. D. pp. 80. 50 cents.

Jordan, Marsh & Co. Boston.
PINOCCHIO'S ADVENTURES IN WONDERLAND. Translated from the Italian, with an introduction by Hezekiah Butterworth. pp. 212. 25 cents.

Harper & Bros. New York.
METAPHYSICS. By Borden P. Bowne. pp. 429.
CONTRIBUTIONS TO PUNCH. By W. M. Thackeray. pp. 759. \$1.75.

PHASES OF AN INFERIOR PLANET. By Ellen Glasgow. pp. 325. \$1.25.

BY ORDER OF THE MAGISTRATE. By W. Pett Ridge. pp. 276. \$1.25.

E. P. Dutton & Co. New York.
THROUGH ARMENIA ON HORSEBACK. By George H. Hepworth. pp. 355. \$2.00.

AN AMATEUR FIREMAN. By James Otis. pp. 324. \$1.50.

RAOUL AND IRON HAND. By May H. Miller. pp. 324. \$1.50.

G. P. Putnam's Sons. New York.
THE ESTABLISHMENT OF SPANISH RULE IN AMERICA. By Bernard Moses, Ph. D. pp. 328. \$1.25.

THE GROUNDWORK OF SCIENCE. By St. George Mivart, M. D., Ph. D., F. R. S. pp. 328. \$1.75.

Macmillan Co. New York.
LIFE OF CARDINAL MANNING. By Edmund S. Purcell. In 2 vols. pp. 702, 832. \$3.50.

THE CONTROL OF THE TROPICS. By Benjamin Kidd. pp. 101. 75 cents.

Century Co. New York.
HOSANNA. Edited by A. T. Schauffler. pp. 176. 30 cents.

Oxford University Press. (American Branch.) New York.
THE HOLY BIBLE. pp. 1,185. \$1.25.

E. B. Treat & Co. New York.
CORNER-STONES OF FAITH. By Rev. Charles H. Small, B. D. pp. 469. \$2.00.

A. S. Barnes & Co. New York.
ANGLO-SAXON PROSE READER. Prepared by W. M. Baskerville, Ph. D., and J. A. Harrison, LL. D., L. H. D. pp. 176. \$1.20.

Williams & Wilkins. Baltimore.
THE SAMBO BOOK. By Isaac Coale, Jr. Illustrated by Katharine Gassaway. pp. 94.

Harper-Osgood Co. Columbus.
THE RECOVERED CONTINENT. By Oto Mundo. pp. 331. 25 cents.

S. H. Stone & Co. Chicago.
THE RAINBOW'S END: ALASKA. By Alice Palmer Henderson. pp. 296.

PAPER COVERS

F. H. Revell Co. New York.
LIGHT AMID THE SHADOWS. By Annie Clark. pp. 143. 50 cents.

Cleveland Printing & Pub. Co. Cleveland.
ILLINOIS STEEL COMPANY. pp. 42.

MAGAZINES

September. EXPOSITOR.—DONAHOE'S.—PUBLIC LIBRARY BULLETIN.—FORTNIGHTLY.—IN HIS STEPS.—NATIONAL GEOGRAPHIC.—TEMPLE.—NINETEENTH CENTURY.

Education

—Puget Sound Academy has changed its location from Coupeville, Wn., to Snohomish. The principalship has been tendered to Rev. B. S. Winchester.

—It is a decided and deserved compliment to the Massachusetts Institute of Technology that the Navy Department should have decided to send all navel cadets hereafter to the Boston institution for instruction in naval architecture.

—Wabash College at Crawfordsville, Ind., registers over sixty young men entered as new students, of whom seventy-five per cent. are professing Christians. The faculty is increased by the appointment of a new professor in history and political geography and a lecturer in *belles-lettres*. The college, with its equipment in plant and funds of \$1,000,000, is doing work of the highest order.

—So strong a hold did the late Prof. W. S. Tyler of Amherst College have upon its graduates that the proposition to honor his memory is sure to be generally and speedily indorsed. The alumni, at their meeting last June, appointed a committee of five prominent men to ask for subscriptions for a bronze or marble bust of Dr. Tyler. The selection of William Ordway Partridge as the sculptor is guarantee of the excellence of the work. When finished it will have a place of honor in one of the college buildings. Contributions may be sent to C. R. Hatheway, 120 Broadway, New York, N. Y.

In and Around Boston

Last Sunday in the Churches

Though the weather was not favorable, good congregations were the rule. The day was an important one as marking for two or three churches, at least, the real resumption of autumn work. Mt. Vernon congregation worshiped together for the first time since new decorations were added to the apse, of which a fuller account will be printed shortly. Dr. Herrick directed the thought of his people to the spiritual significance of these beautiful adornments. At Central Church Rev. E. L. Clark, D. D., was warmly welcomed. The choral vespers at four o'clock in the afternoon will prove attractive this year as last. The Old South preacher was President Hyde of Bowdoin. His morning discourse was a thoughtful setting forth of the uses to which such acquirements as wealth, ease, knowledge and faith should be put. The Second Church, Dorchester, listened to Rev. L. T. Townsend, D. D. Dr. Thomas, just back from London, preached at Harvard Church, Brookline, an exceptionally fine sermon from the text, "Silver and gold have I none, but such as I have give I unto thee." Rev. C. H. Beale, D. D., preached on Christ and the Classes, while Dr. Withrow's subjects at Park Street were The Mystery of the Crucifixion and Putting the Gods on Trial.

New Surroundings but the Old Gospel

Some of the regular attendants upon the Boston Ministers' Meeting felt their way rather cautiously through the corridors of the Unitarian building last Monday morning, reaching at last after considerable interrogation of courteous officials the handsome Channing Hall on the third floor. This auditorium the Unitarians have kindly put at the disposal of their Congregational brethren until the new Pilgrim Hall is completed. It is safe to say that the genial faces of Hedge and Dewey and other Unitarian worthies whose pictures hang upon the wall never looked down upon more orthodoxy to the square inch than was assembled, nor are the walls often accustomed to echoing back such staunch doctrine as was heard from the platform. The Socinian environment, it must be confessed, was greatly enjoyed on its material side, at least, the chairs being uncommonly easy and the light and air exceptionally good.

Dr. Torrey spoke with great force and directness on Soul Winning. He dwelt upon the value of the soul, what its death means, and what it means to save a soul. Passing then to the equipment for soul winning, he declared that wisdom is the essential qualification and that proceeds from a holy life, total surrender to God and the study of the Bible. He did not hesitate to intimate that many ministers are more eager to become pulpit stars than to gain the power to win souls.

The Boston Club's First Fall Meeting

China and Japan monopolized the attention of the Boston Congregational Club last Monday evening. The spokesman for the latter country was Rev. Otis Carey, who was followed with keen interest as in a graphic way he pictured the remarkable development of Japan and the interesting present conditions there. He took a hopeful view of the outlook for Protestant Christianity. In twenty-eight years its adherents have increased from ten to over forty thousand. They have a far larger representation in the national parliament than their numbers would warrant. Even if a tremendous anti-foreign reaction should drive all the missionaries out, Mr. Carey believed that the native converts would stand firm even at the sacrifice of their own lives.

In the absence because of illness of Colonel Hopkins, who had been announced as one of the two speakers on China, the duty of reporting for it fell entirely upon his associate in the deputation, Dr. Judson Smith. He succeeded admirably in sharing with his hearers

the varied harvest of his observant eye. He alluded briefly to the scenery, racial characteristics; then set forth the conquests of Christianity, praised the native Christians, extolled the economy and devotion of our missionaries, affirmed that schools are an integral part of missions, pleaded for reinforcements to take possession of new fields, and urged that the churches awake to the great opportunities of the present moment.

Growing Interest in the Noon Meetings

The daily noon meetings at Bromfield Street Methodist Church, under the auspices of the Evangelistic Association, have been of special interest the past fortnight. Rev. R. A. Torrey, pastor of the Moody Tabernacle in Chicago, has been the leader. His themes for the entire series have turned upon the work of the Holy Spirit. The assemblies overflowed the vestry in which these noon services are generally held into the upper room. Mr. Torrey's manner is calm but full of deep feeling. Strong, simple words spring from a heart full of Christian love and a ripe experience. In the evenings he held evangelistic services at Pilgrim Congregational Church, Cambridge, which were productive of good results. Last Monday Rev. John Robertson of Glasgow, a well-known evangelist, succeeded Mr. Torrey at the Bromfield Street noonday meetings.

Current Thought

AT HOME

Let British Episcopalians ponder this admission of *The Churchman*: "Happily, in America considerations of this sort (that is, whether episcopal obedience to canon law would subject bishops to a conflict with civil law) have no weight. We have elevated ourselves to a sphere of Christian freedom where we are no longer shackled by questions of state interference of any kind."

The New York *Tribune*, the *Evening Post* and the *Sun* seldom agree on any question, but all insist that Turkey must be brought to understand, by force if necessary, that the United States must receive indemnity for damage done the A. B. C. F. M. mission property during the Armenian massacres of 1895. Says *The Tribune*: "If the sultan thinks that American patience is inexhaustible he might learn something to his advantage by consulting his minister at the court of Madrid."

Rev. Dr. T. L. Cuyler, in *The Evangelist*, rejoices that whereas during his long life he has said and done many foolish things and some very sinful ones, nevertheless, "thank God, I have not preached a Jingo sermon. Thoughtful laymen express to me their convictions that the Christian pulpit has been sadly lowered this year by so many inflammatory and bellicose utterances—in the name of 'patriotism and humanity'—from men who claim to be the ambassadors of the Prince of Peace."

The New York *Observer* is convinced that "the country has gone from the extreme of complacency and compliment to the extreme of complaint and denunciation towards the Government. Newspapers, magazines, orators and clergymen a month ago were sounding the praises of the President and his Cabinet, of the officers of the army and navy and of the gallant men in each. Today little is heard but fault-finding with our rulers, jealousy and strife on behalf of our military and naval heroes and maudlin sentiment or sickening pity for our soldiers. The American people are acting like spoiled children, who are only tolerable while everything suits their taste and temper."

Rebecca Harding Davis, in *Harper's Bazar*, is sanely orthodox: "I hear every day of the death and of the ruined lives of thousands of the best and noblest of American young men—from shot and shell, from fever, from starvation and neglect. What have we bought with their lives? 'The chance,' hopeful Christians prophesy, 'of making useful, respectable

citizens out of these flimsy Cubans and the farther chance in some distant period of our history of civilizing the savage Malays.' Was it worth it? Was there no cheaper way? No. When God would save even the dregs of mankind his altars still demand human sacrifices. Our noblest and our best in South and North died that the dull slave in the cotton field might be his own master. Christ died that the thief at his side might live. If we did not believe in the tomorrow of the world these sacrifices would seem like a malignant joke of the rulers of life. But—tomorrow—"

ABROAD

We have had the sympathy of our Australian kinsfolk during the war, and now that it is over they are anxiously awaiting our decision respecting the Philippines. The *Australasian Independent* sums up an editorial reviewing the course of events thus: "The result of the war will be humanitarian, the ending of centuries of misgovernment, and the starting of another portion of the human race on the open road of enlightenment and progress."

Mr. E. L. Godkin, writing to the New York *Evening Post* on Social Transformations in England, where he is visiting, gives his Episcopalians readers in this country some facts about ritualism in the Anglican Church, why it flourishes, how sordid it has become, etc., which will cause them to ponder a while. "Fifty years ago," he says, "their performances would have raised a storm that would have shaken England to its center. There is less and growing opposition today, but it is comparatively feeble. Football and cricket excite more interest than auricular confession or prayers for the dead. But the rich men are busy restoring churches and making donations. Hooley, the ridiculous company 'promoter,' has just 'burst up,' and has been 'giving away' many needy aristocrats, to whom he says he gave large sums for serving on his boards of directors. He gave St. Paul's Cathedral a golden communion service, which it has kept so far, in spite of the exposure of his practices. In his heyday he bought estates which gave him the right of presentation to six livings, or, in other words, authorized him, a sort of English 'Jim' Fisk, to choose pastors for six congregations. No wonder, in view of these things, that some of the Liberal wags have suggested that 'Hooley, Hooley, Hooley' should be inscribed on the sacramental vessels. Nor is it wonderful, as good observers assure me, that the refusal of the bishops to interfere makes it pretty certain that the present agitation will result before long in disestablishment."

Sir Wemyss Reid, in the *Speaker*, describes the czar's manifesto on disarmament as "an event of almost indescribable magnitude." Great Britain, he holds, must accept the invitation with alacrity, unless it would choose "to stand self-convicted of shameful national hypocrisy on a colossal scale." He holds that Great Britain and Russia, without waiting for the agreement of the other Powers, could come to terms on the subject, and that by so doing they would "set an example even more valuable for the interests of peace than the czar's rescript itself." *The Saturday Review*, however, holds that "from the patriotic English point of view this rescript is a fraud. This passion of the clenched fist persists, and there must be some reason why it persists, some natural and wholesome reason. . . . In England we still prefer to be men, to fight and feel like it, and to retain a good dose of our original human nature."

The Watchman believes that: "It will be a shame and a scandal if the American foreign missionary societies do not reach an agreement as to a plan of operations in our new dependencies. They cannot afford from any point of view whatever to engage in an unseemly scramble for fields of work. The most strenuous efforts should be put forth by the officers of these societies to prevent such a misfortune."

A View Point for Two

My dear Sir: Pastoral work is a tax? But perhaps it is a case of taxation without any—or without the right kind of—representation. Why not have your denominational paper supplementing your own visits, or appearing regularly where you cannot call each week? Anybody could see that with your many labors you need an assistant. Try us. Give us a "call." For a small sum we will agree to do a part of your work: stimulate church attendance, increase religious activity, cultivate benevolence. If your people will take us on trial—three months, twenty-five cents—your pastoral work will be easier, for we shall create common ground and open the way for conversation along spiritual lines. Can *The Congregationalist* become your assistant?

Yours, THE CONGREGATIONALIST, by
Warren P. Landers, Supt. of Circulation.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607, Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 615 Congregational House; Chicago office, 153 La Salle Street. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including work of former New West Commission).—Aids four hundred students for the ministry, eight home missionary colleges, twenty academies in the West and South, ten free Christian schools in Utah and New Mexico. F. Wilkins, Treasurer. Offices: 612 and 613 Congregational House, Boston; 151 Washington Street, Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; Charles E. A. Young, Treasurer. Rev. Francis J. Marsh, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and Vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. J. Tillinghast, Sec., 45 Milk St., Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Gifts should be sent to Arthur G. Stanwood, Treasurer, 701 Sears Building, Boston. Applications for aid to Rev. E. H. Palmer, Room 609, Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. *Form of a bequest:* I bequeath to the Trustees of the National Council of the Congregational Churches of the United States (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 287 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10.30 A. M. Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 601, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 287 Hanover Street. Bequests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

Fall State Meetings

Wyoming,	Sheridan,	Friday, Sept. 30.
Montana,	Red Lodge,	Friday, Sept. 30.
Colorado,	Greeley,	Oct. 4.
California,	Stockton,	Tuesday, Oct. 4.
Idaho,	Wesley,	Tuesday, Oct. 4.
California, South'n,	Zacandido,	Tuesday, Oct. 11.
Oregon,		Oct. 11-13.
Georgia,	Macon,	Wednesday, Oct. 12.
Nebraska,	David City,	Monday, Oct. 17.
Utah,	Salt Lake,	Tuesday, Oct. 25.
Alabama,		Wednesday, Nov. 9.
Connecticut Conf.		Tuesday, Nov. 15.

News from the Churches

Meetings to Come

BOSTON MINISTERS' MEETING, Monday, Oct. 3, Co-ordination of the School and the Church. Speaker, Mr. Samuel T. Dutton, superintendent of Brookline schools. Meeting in Channing Hall.

FOREIGN MISSIONARY PRAYER MEETING, under the auspices of the Woman's Board of Missions, Rooms 702 and 703 Congregational House, every Friday at 11 A. M.

GENERAL ASSOCIATION OF CONGREGATIONAL AND PRESBYTERIAN CHURCHES of New Hampshire, Pittsfield, Sept. 27-29. Opening session Tuesday evening, 7 o'clock.

THE WELLESLEY CONGREGATIONAL CHURCH will celebrate its Centennial Anniversary on Sunday, Oct. 2, and Monday, Oct. 3. All former and absent members will be entertained from Oct. 1 to 4 if application is made on or before Sept. 26 to Mr. Charles E. Fuller, Wellesley, Mass.

ESSEX NORTH BRANCH, W. R. M.—Semiannual meeting, Center Church, Haverhill, Sept. 29, 10.30 A. M. Basket collation.

AMERICAN CONGREGATIONAL ASSOCIATION.—There will be a special meeting of the American Congregational Association held on Friday, Sept. 30, at 3 P. M. in Room 308 in the Congregational House. Joshua Colt, Secretary.

BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—Regular meeting Oct. 3, 11 A. M., in Berkeley Street building.

OF SPECIAL NOTE THIS WEEK

The author of *In His Steps* puts some of his sociological theories into practice.

A Rhode Island church receives a generous gift.

Our political future considered by a Washington club.

Openings for new work in Minnesota.

Two Bay State churches raise more money than is called for to pay their debts.

New musical and normal features in Springfield, Mass., Sunday schools.

A Pine Tree church sings Gospel Hymns in Swedish.

Minnesota Congregationalists discuss the circuit parish system and find missionary and political interests identical.

MAINE STATE CONFERENCE

The seventy-second annual meeting of the General Conference of Maine was held in conjunction with the anniversary of the State Missionary Society at Saco, Sept. 20-22. The program was strong with younger life of the churches and the themes were pertinent. Nearly one hundred churches were represented. Among the notable men attending were Rev. Henry P. Blodgett, D. D., Rev. J. E. Walker and Dr. Cyrus Hamlin.

Rev. P. H. Moore on behalf of the entertaining church made the opening address of welcome, to which the moderator, Rev. R. T. Hack of Portland, responded. The necrology read by Rev. E. M. Cousins showed no death in the ranks of the active ministry of the State, and but one from the retired list, Rev. E. C. Cummings. Nine were reported from other States. The conference sermon, by Rev. J. S. Penman, closed the first session. His text was John 6: 63, and the discourse a strong plea for the supremacy of spiritual life and faith over that which is purely intellectual or ecclesiastical.

The report of the corresponding secretary, Rev. E. M. Cousins, showed three churches added in 1897, making the total 253 with a membership of 21,833; 1,132 were received into the churches; the benevolences aggregated \$61,537. The afternoon and evening of Tuesday were occupied with stirring addresses under the general heads of Present Parish Problems, and Christianity and Social Issues. The Chief Service of the Church in Modern Society was stated by Rev. D. L. Yale to be the developing of a nobler type of Christian. Rev. G. A. Lockwood outlined the Right Relations of the Children to the Church. In a paper upon Church Services, Rev. C. S. Patton treated the question as to how many the churches can profitably support. In a trenchant way he indicated the overpressure to both minister and congregation, and suggested the wisdom of acknowledging the fact and seeking orderly relief. Rev. B. S. Rideout catalogued many phases of the Ministerial Problem, and emphasized the need of regular church oversight in the sparsely settled portions of country towns. The Problem of Church Union was

treated by Rev. Norman McKinnon, who referred to the special service of the Maine Interdenominational Commission. Rev. H. W. Kimball made plain the pressing need of Christian activity, after the mind of Christ, in two addresses upon The Church and Our Industrial Problems. Divorce and Our Duty to it was practically handled by Rev. S. W. Dike LL.D., who quoted from statistics to show that in 1894 as many as one-eighth of the entire number of marriages in Maine were granted divorces. A remedy for the social evil is to be sought in a stronger emphasis upon the use of the family as an educative factor. Rev. George Lewis, D. D., compared the Ethics of Secret Societies with the standard of the church. Christianity Applied to Civic Interests was forcefully discussed by Rev. J. B. Carruthers. In the afternoon Rev. Dr. Whittlesey presented the worthy claims of the National Ministerial Relief Fund.

Wednesday morning and a portion of the afternoon were given over to the annual session of the much-esteemed Maine Missionary Society. Prof. J. S. Sewall presided. In his report the secretary, Rev. D. P. Hatch, noted that 116 pastors, general missionaries and students had been employed during the year. The work accomplished shows the special value and efficiency of the society as an agent of the churches. Mr. John L. Crosby, for seventeen years treasurer, declined a re-election, and the trustees reluctantly accepted the resignation of this faithful official. The committee appointed last year upon the revision of the constitution reported through its chairman, Rev. J. S. Williamson. After several hours of consideration and amendment the report was adopted. It provides for the enlargement of the board of trustees from fifteen to thirty-six. It secures a wider geographical representation in the executive committee. By its provision no officer except secretary and treasurer shall be eligible to re-election until after the expiration of a year. W. P. Hubbard was chosen treasurer.

After interesting and appreciative reports of visits to Bangor Seminary and Bowdoin College, Rev. J. G. Merrill, D. D., as president, opened the annual meeting of the Maine College and Education Society. The address was delivered by the acting secretary of the parent organization, Rev. W. E. Barton, D. D. He defined the principles and purposes of the society and showed the manifold power of educational institutions in shaping the nation's history. At the anniversary of the Maine Charitable Society the president, Rev. E. B. Mason, D. D., made the unique statement that the organization was without debt and never had one. Secretary Wilson of the Bible Society said that 6,000 copies of the Bible had been distributed on the frontier of the State during the past year. Rev. Dr. Merrill reported for the interdenominational committee in the absence of President Hyde of Bowdoin. He expressed pleasure at the prominent position occupied by Maine in the important work of Christian union.

Christian Patriotism was the theme for Wednesday evening. The addresses were in full accord and the large audience easily responsive. The War's Legacy to the Church supplied Rev. Charles Harbutt with an opportunity in which to force home responsibility for missionary retreats in view of military and commercial advances. "Soldiers lay their trophies at the feet of the Christian Church and tell her to take up the work where they left it. We are illly prepared. The American Board, because of financial lack, fears for the future. We must tithe ourselves. The boys in blue were baptized with patriotism. Our need is a renaissance of grace." Rev. P. S. Moxom, D. D., followed in an eloquent address upon The Union of the English-speaking People. He drew a picture of his own enthusiastic reception as a representative American Congregationalist in England in May. The union of which he spoke "is moral and sympathetic. It is not a remote possibility, but

practicable today, probable tomorrow." He clearly traced the causes of former estrangements and the reason for the present attitude of Great Britain and America one toward the other. England has a new sense of the character and mission of the United States and the now potent feeling of kinship will assure us of her lasting regard. The forces rapidly bringing about a union are identity of stock, similar characteristics and traditions, democratic tendencies, capacity for leadership and the growth of the Anglo-Saxon in face of Latin decadence.

There was a large attendance upon the women's missionary meetings on Wednesday. Mrs. W. H. Fenn of Portland presided over the twenty-sixth semiannual session of the Woman's Board of Missions. The service was exceedingly helpful and spiritual. The Woman's Aid to the Maine Missionary Society re-elected Mrs. K. B. Lewis of South Berwick president, Mrs. G. H. Denio, Bangor, secretary, and Mrs. R. M. Crosby, Bangor, treasurer. The new year will be filled with effort toward systematic giving. The reconstruction of the constitution occupied the attention of the Woman's Aid to the A. M. A. It now provides for the election of officers in each local conference forming the State conference. Mrs. I. V. Woodbury of Boston was chosen president, Mrs. S. W. Chapin of Deer Isle secretary, Mrs. F. W. Davis, Cumberland Center, treasurer.

At the closing session of the conference the first address was given by Rev. E. C. Brown upon the Loss and Gain Incident to Modern Views of the Bible and Inspiration. He observed an incidental loss of temper on the part of good men who differed on both sides of the question involved. The clearer apprehension of the humanness of Christ is a gain. The speaker felt that new views headed off a large amount of Scriptural "jugglery." The Present Aspect of Our Missionary Work in China was Dr. Judson Smith's topic. It had special value as based upon his personal observations. Dr. Smith regarded the field as most promising, never more so. The last address was made by Prof. C. A. Beckwith and his theme, The Death of Christ, was an admirable preparation for the celebration of the Lord's Supper, which was administered by Rev. Drs. J. L. Jenkins and G. M. Howe.

These important nominations and appointments were made: delegates to International Council, Rev. George Lewis, D. D., Rev. C. G. McCully, Samuel M. Came, Oscar Holway; member interdenominational committee, Rev. J. G. Merrill, D. D.; corporate member of American Board, Dr. S. J. Bassford. The place of meeting in 1899 is Augusta. The moderator elected was Rev. George Lewis, D. D.

W. P. L.

WISCONSIN GENERAL CONVENTION

The churches of the Badger State met at Sparta, Sept. 20-22, under favorable circumstances for their fifty-eighth annual meeting. This is one of the strong churches in the State, most efficiently manned by Dr. William Crawford. The city is beautifully located and every need was anticipated. The convention was cordially welcomed by Dr. F. P. Stiles. Rev. S. P. Wilder was moderator. Dr. L. L. West preached the sermon on The Fellowship of the Holy Spirit. It was a strong setting forth of the theme.

The three morning devotional hours were arranged about the theme of The Gospel in the Home, in the Pulpit, and in Common Life. At each of them the house was full and a large number took part in prayer and testimony. These three meetings were the means of a great spiritual uplift to the entire convention, which was evidenced in the harmony and fellowship in all the deliberations.

Dr. E. G. Updike gave an inspiring address on Christianity, the Solvent of Race Antagonisms, in which he made a strong plea for equality of opportunity for each individual in the social and religious situations which con-

front us. Secretaries Roy, Hitchcock and Taintor each spoke for their respective societies. One of the most stirring addresses was by Dr. John Faville on The College and the Saloon, in which he strongly advocated the absolute divorcement of these two institutions.

Secretary Carter's report on home missions was an important part of the program and in the general discussion the convention favored the idea of one home missionary society for the State and also voted that the whole State shall become self-supporting next year. A committee of five were chosen to look after the benevolences of the churches and to arouse a deeper and more abiding interest in the missionary work of our denomination. The total benevolences of the State for all our societies were \$42,691; home expenses were \$210,196. The total number of churches is 250, with a membership of 13,782.

The programs of the women's meetings were unusually interesting. The treasurer's report showed an increase in the offerings. Mrs. A. J. Hutton spoke on Children's Work, Mrs. S. E. Hurlbut on behalf of the Endeavorers, Miss Mary Brewer on Turkey and Miss Lillian J. Beecroft on the A. M. A.

Superintendent Haun's report gave an insight into the far-reaching work which he is doing among our churches. Of the eight new churches organized during the past year four are the direct outgrowth of schools planted or aided by the Sunday School Society. In the last five years nineteen churches have been organized from the work of such schools.

Perhaps the highest point in the convention was reached when Secretary Clifton gave his address for the Educational Society. Endeavor Academy has been placed on a good working basis as well as the North Wisconsin Academy at Ashland, which for a long time has been struggling under an \$18,000 debt. By heroic effort the trustees had raised all but \$900. The convention took hold and raised this deficit and by a rising vote expressed its hearty thanks to Secretary Clifton and placed on record its appreciation of the Educational Society as now represented in the West. Our academies, because of these favorable conditions, are prepared to go forward in their work. It is hoped that Rev. R. L. Cheney will accept the principalship of Endeavor Academy.

J. A. S.

MINNESOTA CONGREGATIONALISTS AT OWATONNA

The meetings of the General Association of this State have for years been remarkable for their educational and inspirational quality. The secretaries of our national societies who make the rounds have said more than once that they seldom find such a combination of fine program and intense practical enthusiasm as they have come to expect here. Just ten years ago Owatonna, one of the educational towns of the State, seat of Pillsbury Academy and the State Public School, was the place of meeting. That gathering was marked by able discussions along lines where prophecy has become history, and by two practical measures—the establishment of the *Northwestern Congregationalist* as a weekly paper, and an effort to make the annual benevolences of the State reach \$100,000.

From so many of the annual gatherings during the decade the delegates have gone away saying, "This is the best yet," that it has seemed almost impossible to keep much longer on the ascent. After the unprecedented attendance and magnificent enthusiasm of the Montevideo meeting a year ago some falling off seemed inevitable. This year, Sept. 20-23, there was a decrease in numbers, as the list of delegates was only a little over 300, but otherwise the standard was not lowered.

The old lines of work in the reports of the H. M. superintendent, Rev. J. H. Morley, of the S. S. missionary, Rev. R. P. Herriek, and of the association's standing committees were presented with unusual vigor. Secreta-

ries Hitchcock, Taintor, Roy and Choate spoke at white heat, and the usual report on Carleton College was anything but a cut and dried formality. The chairman, Rev. W. W. Newell, asked to have his paper supplemented by an address by Rev. Alex. McGregor, who in the course of his remarks paid a well-deserved tribute to the faculty, and especially to Miss M. J. Evans.

The devotional services of Wednesday and Thursday, led, respectively, by Rev. J. E. McConnell of Northfield and Evangelist C. N. Hunt, were deeply impressive; and the sermon by Rev. J. W. Todd, an ideal village parson, showed that the cities have no monopoly of good preaching.

Among special features was the debate on Dr. Washington Choate's address on A Turning Point in Home Missions. He made another appeal for special work in cities, and tried to show why this should be favored to the abandonment, if necessary, of country fields. His positions awakened vigorous discussion, in which the arguments of his opponents seemed to carry much weight. The matter came up especially in connection with a paper by Rev. G. E. Soper on Methods of Organization of Country Work. By many practical illustrations he strengthened his claim that there is opportunity for better evangelization in the application of the cathedral idea to country parishes. Professor Pearson of Carleton College, just returned from England, spoke of the circuit system as developed there around many centers, and also of practical methods of co-operation between the denominations in England to which we have not yet attained.

The association heard three specialists—Rev. Drs. John and Henry Faville, joint founders of the Sunday Evening Club, and Prof. Graham Taylor, a social worker. The address of the latter on The New Opportunity of the Church contained destructive criticism of the church and evangelistic methods, but satisfied few of the superiority of what he presented as a substitute. The Faville brothers, in their presentation of the men's club, gave a solution of the problem of the evening service, though it is one which many pastors who have cultivated scholarly retirement will find it hard to accept.

Wednesday and Thursday evenings were largely given up to patriotism and the new politics. On the subject Soldiering, Dr. G. D. Black was both patriotic and pious after the good old sort, and Hon. L. A. Smith, Republican candidate for lieutenant governor, read a thoughtful paper on The Christian in Politics, of which a local paper said: "If any considerable number of future politicians should take to heart the wise precepts of Mr. Smith and carry them out in practice, there would follow such a rattling of dry bones of bootleggers, lobbyists, corrupt legislators and voters as would portend the dawn of a brighter era for the republic."

Rev. Dr. D. N. Beach stirred up the community to better citizenship in an address on The Unification of Temperance Forces. He closed a discussion begun early in the session on The Possibilities of the Anti-Saloon League, and the association so far committed itself to this organization as to elect delegates to both national and State conventions. The final address was by President Northrup of the State University, who discussed present national issues with his usual clearness and discrimination and a fervor worthy of the theme and the time. Speaking from the standpoint of a statesman, he made a magnificent missionary address and it was a notable fact that no missionary speaker failed to touch on present political problems. The time has made prophets of our politicians and politicians of prophets.

Desire to attend the International Council next year was so general that candidates were numerous but the choice finally fell upon Rev. Messrs. J. W. Strong, D. D., and J. F. Taintor, as clerical delegates, with Rev. J. H. Chandler

and Rev. J. H. Albert as alternates; and D. C. Bell and L. A. Smith as lay delegates, with Prof. Horace Goodhue and F. W. Andersen as alternates. J. H. C.

THEOLOGICAL SEMINARIES

Bangor

During Professor Paine's illness Professor Gilmore teaches the classes in church history.—Professor Sewall has assigned the Seniors Scripture selections for expository sermonizing.—The Middlers and Juniors recently spent an evening reading Shakespeare in Professor Sewall's home.

Oberlin

The seminary opens with about the same number as last year in the classical course. Four former students in the English course remain to complete their work.—Professor King assumes the duties of chairman of the college faculty.—In the new curriculum the required work of Biblical and historical departments is complete before the systematic theology.—The opening lecture was by Professor Bosworth on The Influence of the Damascus Vision on Paul's Theology.

CONFERENCES AND ASSOCIATIONS

MASS.—Brookfield Conference was held at Brimfield, Sept. 20. Rev. B. M. Frink led the discussion on What Is the Church? How Ought the Ministry to Define It? Other subjects were: What Does the Church Owe to Itself? and How Can It Best Adapt Itself to the Community? The discussions being led respectively by Rev. Messrs. E. L. Chute and S. W. Brown.

VT.—Rutland Conference met at Danby, Sept. 20, 21. The opening address was on Preparation for the Year's Work. The Member's Obligation to the Church was discussed in four papers, two by men and two by women, on the obligation of each in (1) Social Life, (2) Religious Work. Rev. L. H. Elliott spoke on the recent canvass of Rutland County in behalf of the Vermont Bible Society, the president of the State W. H. M. U. of Vermont spoke on Home Missions and Rev. J. L. Fowle of Casarea, Turkey, made an address on Foreign Missionary Work. The conference sermon was preached by Rev. W. L. Noyes.

KY.—The Cumberland Valley Association met, Sept. 16-18, at Cumberland Gap, and considering its long distance from most of the churches a good delegation was present. Thirteen pastors and delegates, representing as many churches, came to share experience, pleasure and profit. It was found that all but four or five sustain Sunday schools and weekly prayer meetings. Six have C. E. Societies. The meeting was marked by good cheer and strong faith.

TENN.—Cumberland Plateau Association met at Crossville, Sept. 14, 15. Reports from the churches showed progress. The program included papers and addresses on: The Mission of Congregationalism for the Mountains, Marcus Whitman, Christian Growth, Christian Zeal, The Mission of the Spirit, A Double Portion. A delightful atmosphere of fellowship pervaded the meeting, which doubtless was doubly appreciated by these scattered churches.

IO.—Webster City Association met at Belmond, Sept. 20-22. Rev. J. W. Ferner preached the sermon, and Secretary Douglass made an address. Among 13 distinct topics discussed were: The Pastor's Part in Evangelistic Work, The Christian in the World of Traffic, The Anti-Saloon League, A Proper Use of the Lord's Money, The Methods of Jesus in Winning Souls and The Lay Worker's Opportunity.

Davenport Association, meeting at Maquoketa, Sept. 19-21, discussed these topics: The Church and Social Questions, Doctrinal Conditions of Ordination to the Congregational Ministry, Distinctive Ideas of Congregationalism, The Converting Power of the Church, The Bible Doctrine of Stewardship, Interdenominational Comity. Rev. S. A. Wheelwright preached. Rev. M. A. Frost read a review of The Story of Jesus by Mrs. Phelps Ward.

NEL.—Frontier Association met at Eustis, Sept. 20, 21. Rev. F. D. Healey preached. A temperance platform meeting followed. Reports from the churches showed progress. All have pushed the matter of out-station work and are endeavoring to do their part in the evangelization of rural neighborhoods. Rev. Messrs. C. W. Preston and F. D. Healey talked on self-support, Rev. F. W. Grupe on Wyoming and Rev. J. D. Stevens on Utah. At the woman's hour the entertaining pastor, Mrs. C. W. Preston, presided. There were two children's meetings, and the various departments of home and foreign work were ably represented.

CLUBS

CT.—The Connecticut Club met in Hartford, Sept. 20, and listened to an interesting address by Dr. L. C. Warner of New York, who gave his impressions of a recent tour through the countries of Oriental civilization—Japan, China, India and Ceylon. Though a study of missions was not originally intended, yet Dr. Warner was well informed on the work which is being done. At the close of the address Rev. Dr. Lamson, president of the A. B. C. F. M., said that the great plea of missionaries was that traveling men should inspect their work and its results. Rev. J. H. Twitchell presided.

WN.—The Puget Sound Club held its fall meeting with First Church, Tacoma. Recommendations looking to the securing of an evangelist, proposed at the last meeting, were left for further consideration of the committee. The address by Rev. S. M. Freeland, on The New Era of the United States, was clear, forcible and suggestive. In regard to Cuba and Porto Rico he favored a strong government in the interests of humanity, with protection to industry and education.

NEW ENGLAND

Massachusetts

[For Boston news see page 421.]

Mr. William A. Paine of Boston having resigned the treasurership of the Massachusetts State Association, Mr. Henry P. Emerson, a member of Central Church, Lynn, has been chosen his successor. His business address where official correspondence should be sent is 33 Kingston Street, Boston.

ROXBURY.—Eliot enters hopefully on its fall work. Rev. Dr. Elijah Horr supplied the pulpit Sept. 25. The morning and evening sermons to children displayed his usual aptitude and tact. Every seat in the chapel was filled for the S. S. rally. This appropriately partook of the nature of a peace celebration. Old Glory was in evidence. Superintendent Moorar struck the patriotic keynote in a brief opening address. Dr. Horr made practical application by a plea to rally round the banner of the Sunday school. There was a thoughtful paper full of incentive and incidents of the war from Rev. Dr. A. C. Thompson, whose state of health forbade his attendance. Despite the fact that there has been no active pastor for a year, the Sunday school shows strong vitality, with an enrollment of 360. Rev. E. V. Bigelow of Cohasset will preach Oct. 2.

CLIFTONDALE.—At the morning service, Sept. 18, in response to an announcement that \$1,000 were needed to meet the expense of improving the parsonage and putting in new pews, \$1,013 were subscribed. The church is prospering under the pastoral care of Rev. W. S. Thompson.

WEYMOUTH.—Old South. The celebration of the 175th anniversary began auspiciously, Sept. 25, with a historical sermon by the pastor, Rev. H. C. Alvord, and rallies of the Sunday school and C. E. Societies. The exercises continued till Sept. 28.

SALEM.—At a union meeting of the three churches on the evening of Sept. 25 Miss A. P. Brickett spoke on Indian work.

PEABODY.—South. Rev. G. A. Hall is giving an attractive series of Sunday evening sermons to the young. The extensive improvements on the auditorium are nearing completion.

NORTHBORO has received \$1,000 by the will of the late Samuel Wood, who also bequeathed \$2,000 each to the town library and the town poor.

SPENCER.—First. A kindergarten department has been started to enable parents to attend church. The services of the Men's League will be resumed Oct. 1.—Second. Rev. S. E. Lord, who was ordained as pastor a few months ago and who has ministered to this church since a year ago last June, has left to take charge of the French church in Marlboro. Rev. James B. Knother of Ware French church will supply here temporarily.

PALMER.—Second. Rev. F. E. Jenkins was dismissed Sept. 6, to take charge of Central Church, Atlanta. Under his pastorate of more than five years the church has prospered. Just as he was about to leave in the spring a revival added about fifty members. Of the 164 received during his pastorate 89 were on confession.

SPRINGFIELD.—Olivet. The resignation of Rev. L. H. Cone has been accepted, and a committee has been appointed to prevail upon him to remain as pastor emeritus. Mr. Cone was born in Bristol, Ct., graduated from Yale in 1847, was ordained in 1855 and has spent all his 43 years in the ministry either in this city or its vicinity. He came to Olivet

from the Third Church of Chicopee in 1867, and has had a long and useful pastorate. True to the best traditions of the fathers, faithful always to his people, specially interested in missions and in young people's work, he has won the love and esteem of his people and of the entire city. At the 50th anniversary of this church in 1883 he delivered an interesting historical sermon, which is now preserved in pamphlet form.—South. The pastor, Dr. Moxom, preached an able sermon on the issues of the war on his return from vacation, and on a later Sunday took occasion to call attention to the moral value of the beautiful new high school building just completed.—First. On the Bible school rally Sunday, a large gathering present, the pastor, Rev. F. L. Goodspeed, repeated by request a strong sermon on The Modern Bible School. Choruses of young men and young women, as well as a male quartet, of which the pastor and superintendent are members, have been organized to assist in the opening services of the school.—North. The pastor, Rev. F. B. Makepeace, preached, Sept. 4, a sermon appropriate to Labor Day, emphasizing the value of the church in connection with the labor problem.—Hope. Optional courses for normal class study are now offered to the members of the Bible school, including those on Old Testament History, Christian Evidences and the first and second years of Mr. G. W. Pease's normal outline books.—Y. M. C. A. A teachers' normal class has been announced and has received the hearty indorsement of the superintendents of the city, assembled Sept. 21. It will be conducted by Rev. Dr. W. G. Ballantine, who, on each Wednesday evening, will teach the International Lesson for the following Sunday.

LOWELL.—Kirk Street. Rev. W. A. Bartlett is the first local pastor to begin this autumn a course of Sunday evening topics. His themes are: Men of Strength and Martin Luther, Men of Deeds and Oliver Cromwell, Men of Conviction and John Knox. The music is specially adapted to these services, much of it by Mr. Bartlett himself, from German, English and Scotch sources.

MOORE'S CORNERS dedicated a neat \$2,500 meeting house Sept. 21, free of debt. A collection to raise \$13 to complete the cost resulted in an offering of \$110. The main auditorium is practically complete, but horsesheds and other outside improvements are yet to be provided. Rev. G. G. Atkins preached a strong, suggestive sermon and Dr. Lyman Whiting made the dedicatory prayer. Rev. J. C. Wightman, the devoted pastor, has led this enterprise to a successful issue. It is an instance of what energy and devotion can accomplish in neglected regions.

Maine

NEW SWEDEN, which has been received into Congregational fellowship during the past year, conducts its services in the foreign tongue, even the Moody hymns being sung in Swedish. The pastor, Rev. O. F. Fogelin, has served here about 12 years and holds services also at six neighboring points. The region contains about 2,000 Swedes, who are among the best citizens of the State.

BLUEHILL.—Congregations have been largely increased during the summer by visitors and the pastor has had considerable help in pulpit supply. Rev. C. M. G. Harwood of Fergus Falls, Minn., has preached in the vicinity twice and greatly assisted in devotional meetings.

FREEDOM held, early in September, an interesting celebration of the 40th anniversary of its formation, with reunion, roll-call and spread. Rev. Hugh McCallum and Miss Grace Washburn made addresses.

FARMINGTON.—The suggestion of a membership contribution has been generously responded to by both absent and resident members. The fund will be used for the annual tax and to supply Handbooks.

New Hampshire

DOVER.—First. After using the common silver chalice at communion for 260 years, cut glass individual cups have been introduced, to be passed by the deacons in silver trays. Two silver shelves have been placed in every pew, with three holes in each to hold the cups after use till gathered by the sexton after service.

MANCHESTER.—South Main St. Rev. C. A. Bidwell has recently returned from a 10 weeks' trip abroad. One of the local papers asked its readers to vote on the most popular pastor, and the choice falling upon him, it paid all of Mr. Bidwell's expenses.

Vermont

BELLOWS FALLS.—Sept. 18 was set apart as a day of prayer and for the rallying of parish forces. Early prayer services were held at 7.30 and 9.30, A. M. At the regular morning service Mrs. I. V.

Woodbury spoke upon the work of the A. M. A. In the evening the pastor, Rev. J. H. Reid, took for his theme *Our Brother in Black*. The choir contributed Fiske Jubilee songs, and the offering was large. The meetings were well advertised by flyers and newspaper notices, were largely attended and have given a strong impetus to work for the fall and winter. Since April 38 members have been received.

BRATTLEBORO.—Center. A mutual council, Sept. 22, advised the dissolution of the pastoral relation of Rev. C. O. Day. This release was sought against the desire of the church, which entertains the most cordial regard for him as friend and pastor. A largely attended and appreciative reception was tendered him at the church parlors in the evening. Mr. Day, who has served as chaplain of one of the Vermont regiments, favored the church with a *résumé* of his experiences on a recent week evening. His prospective departure is much regretted.

BENSON has closed its financial year without debt, a balance remaining in the treasury—a better record than for years.

The interior of the Bakersfield edifice is undergoing extensive repairs.

Rhode Island

PROVIDENCE.—Union dedicated, Sept. 18, a beautiful \$2,000 building called Parkside Chapel, built to give a permanent home to a mission Sunday school conducted for about six years past in a growing community near Roger Williams Park. It is a two-story structure, 28 by 52 feet, with all modern appliances for comfort and work. Rev. D. C. Eggleston preached the dedicatory sermon, and regular services are to be held every Sunday evening in addition to the afternoon Sunday school. —*Pilgrim*. Rev. W. C. Pond, D. D., of San Francisco preached, Sept. 18, on *Mission Work Among the Chinese on the Pacific coast*.

PAWTUCKET.—Park Place. On Sept. 18 crowded congregations greeted Rev. J. J. Woolley, chaplain of the First Rhode Island, who was home on furlough for the first time since the regiment was mustered in. An overflow service in the vestry was necessary in the evening. The Tower Post, G. A. R., were present in force, also Maj. G. H. Tingley and staff of the First Battalion Cavalry, R. I. M., of both of which Mr. Woolley is chaplain. The State militia and the city government were represented at the service. It was a most cordial greeting from the entire city to one whom all delighted to honor.

PEACEDALE. by the will of the late Hon. Rowland Hazard, receives \$10,000 to aid in paying the pastor's salary, with another \$10,000, the income of which is to be used for keeping the edifice and its furnishings in repair.

Tiverton recently contributed five cases of supplies and \$57.25 in money for the sick soldiers at Montauk Point.

Connecticut

HARTFORD.—Pearl Street loses one of its foremost supporters in the death of Dea. W. P. Williams, Sept. 18. He united with this church in 1864 and with the exception of two years' residence in Belknap Falls, Vt., has been a valued member ever since. He was chairman of the society's committee and also chairman of the committee in charge of the erection of the new edifice on Farmington Avenue.

NEW HAVEN.—Dwight Place heard with regret the letter of resignation a week ago Sunday of its pastor, Rev. Dr. J. E. Twitchell. During the 13 years he has been here 800 have been welcomed into the church. Now, after 35 years' continuous service, he feels compelled to give up pastoral work, at least for the present, on account of ill health.

TORRINGTON.—French. The fund for a house of worship has now reached over \$2,000 through the earnest efforts of its pastor, Rev. Joseph Provost. —*Third*. The foundations are in for the additions and the walls of the chapel are rising. The corner stone was laid Sept. 13, but there was no ceremony.

TERRYVILLE.—The death of F. H. Kellogg removes the oldest male inhabitant of the town of Plymouth and the sole survivor of the little company which formed the nucleus of the present church. He sang in the choir for 40 years.

WATERBURY.—Second. Sept. 18 Rev. Dr. J. G. Davenport referred to the many changes that had taken place during the 17 years of his pastorate. The membership had increased from 558 to 1,019. The deaths number 180.

TRUMBULL.—Work on the new edifice is progressing rapidly and the walls are now well up. No public ceremonies were held at the laying of the corner stone, but the usual amount of historical matter was placed in it.

MIDDLE STATES

New York

LISLE.—A subscription paper is being circulated with a view to calling a pastor to take the place of Rev. B. C. Wood. The first Congregational church in Broome County was built here about 1800, of logs. Some of the congregation then came a distance of 12 or 15 miles.

UTICA.—Plymouth has called Rev. H. H. Tweedy of Binghamton. He graduated at Yale and has spent two years since in Germany.

Rev. F. L. Luce, pastor at Berkshire, has organized a S. S. normal class. —Plymouth Church, Rochester, has newly frescoed and carpeted its audience-room and is beginning work with its new pastor.

THE SOUTH

Alabama

LIGHTWOOD.—Rev. A. C. Wells, now of Tallahassee, who formerly preached here for five years, has recently assisted in special evangelistic services, in which the church was greatly revived. Twelve members were added, 10 of whom were baptized.

THE INTERIOR

Ohio

CINCINNATI.—Vine Street. Hon. J. S. Crosby of New York delivered an address, Sept. 18, on *The Religion of the Labor Movement*. —*Walnut Hills*. Mr. King is preaching a series of sermons on: *Why We Go To Church, Why Preach the Gospel, Why the Sunday School*.

Illinois

[For Chicago news see page 410.]

RIO AND NEW WINDSOR.—Rev. C. D. Borton has recently enjoyed the assistance of State Missionary Van Auker in a strong effort to turn to spiritual things the attention of the people both in and out of the churches. The meetings were well attended and results gratifying.

New Grand Chain, Olmstead and Boaz are to be served by Rev. David Leppart and his wife. While the parish will be extended, these workers will endeavor to render efficient service.

Michigan

DETROIT.—First. The pastor, Dr. Nehemiah Boynton, is giving a series of evening addresses on the general theme *The Gospel in Literature*, considered under the following subheads: *In Clives, Biography, Philosophy, History and Letters*. The books referred to as illustrating the subjects are most attractive.

BELFORD dedicated, Sept. 11, a \$1,200 house of worship, which is nearly paid for without help from the C. C. B. S. Dr. W. H. Warren preached the sermon.

Wisconsin

CUMBERLAND has had many trials, but now seems to be on the upward grade. Rev. W. T. Ream took charge less than a year ago, and has been especially successful in reaching young men. The congregations grew so that it became a necessity to enlarge the audience-room by adding one-third to its capacity, with a general beautifying and rejuvenation. Services of rededication were held Sept. 11, with an audience so large that many could not find standing room. The sermon was preached by Rev. S. E. Lathrop, and the program was unusually well adapted to the occasion. The Men's Sunday Evening Club is especially helpful, and prospects are brighter than ever.

ENDEAVOR.—Prin. E. A. Child has resigned from both church and academy. His home has been purchased for the latter, a new board of trustees has been elected and Rev. R. L. Cheney has undertaken the work for six months. The school will open Oct. 1.

RIPON.—The church parlors were delightfully thronged with people of the parish and city on the evening of Sept. 16 to welcome the incoming pastor and his wife, Rev. and Mrs. S. T. Kidder.

EAU CLAIRE. Rev. J. W. Frizzell, pastor, has been closed five Sundays for cleansing and repairs. Work is now resumed with fresh enthusiasm.

BLOOMINGTON has spent \$350 in recent repairs and has cleared an old debt of \$150. The church now has \$100 at interest.

FOX LAKE.—Attendance has increased 25 per cent. during the year and the church has spent \$700 in needed repairs.

THE WEST

Iowa

MARION celebrated its 50th anniversary Sept. 18. Dr. W. A. Waterman of Chicago, for 10 years pastor here, preached a memorial sermon, letters were read from other pastors, addresses were given by Secretary Douglass and Dr. E. A. B.

poem was read by a member. Ten pastors have served this church since its organization, the present one being Rev. J. B. Gonzales. The membership is now about 250, and the property, a fine brick structure and parsonage, is valued at about \$12,000. The edifice has a new roof and ceiling, and other improvements costing \$1,200 have been made.

ONAWA recently observed its 40th anniversary. Five of the seven pastors who had served it were present. Six of them are living. Four of the original members attended, one of whom was Rev. G. G. Rice, the founder of the church and its first pastor. His theme was, *The Pastor of 40 Years Ago*. Rev. C. N. Lyman, who served here for about 15 years, spoke on *Home Missionary Days*. Rev. J. B. Adkins compared *The Message of 40 Years Ago* and *The Message of Today*. At the banquet 350 guests were served. The church has now 262 members. Rev. J. E. McNamara is pastor.

GALT.—Mr. William T. Seeley, coming into the ministry from an editor's sanctum, has accepted a call to this church. With a good house of worship, a large field unoccupied by any other denomination and a resident pastor, there is prospect of rapid development.

Minnesota

PELICAN RAPIDS.—With the closing of the pastorate of Rev. E. P. Crane the debt on the building, contracted 14 years ago, has been fully paid, the pastor contributing liberally. The organization of an excellent C. E. Society and the holding of missionary concerts which have increased contributions, are features of the work.

PARK RAPIDS.—Rev. Allen Clark is called to the permanent pastorate. He supplies at Dorset, a new town eight miles east on the extension of the Great Northern Railway. The work is so promising at this point that a church is likely to be organized, and plans are being made for the erection of a house of worship.

STEWARTVILLE.—Rev. Wm. Lodwick has closed his first year's pastorate and has been invited to remain another year. A troublesome debt of \$1,000 has been assumed in part by five members of the church, and the remainder will be paid this fall.

SHERBURN has been pastorless since the lamented death of Rev. Robert McCune. Though several candidates have visited the field, it was difficult to supply his place. Rev. J. E. Ingham of Mazepa has begun his pastorate.

HALSTAD is largely a Scandinavian town, and has no English-speaking church. Rev. George Michael recently preached here to a good congregation, and arrangements will soon be made to hold regular services.

CHOKIO.—The meeting house has been completed and excellent congregations attend the services, Rev. R. W. Watt of Graceville preaching. It is the only English-speaking church in the community.

NEW RICHLAND.—A fine parsonage is nearing completion. Rev. F. H. Oehler is invited to remain another year, and the church, notwithstanding some financial embarrassment, is progressing.

MAZEPPA is embarrassed by a small debt, but has made arrangements for its payment, and with Zumbro Falls has called Mr. W. H. Moore to the pastorate for the present.

Graceville has repaired its house of worship, put in new seats and other improvements, all at a cost of \$200.

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Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menaces to health of the present day.

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Kansas

TOPEKA.—First. Rev. C. M. Sheldon has led his people in an interesting and rewarding work among the Negroes in "Tennessee Town." He persuaded some of his parishioners to locate in this settlement near his church, and the leaven of their presence and family life has done much to uplift the community. More, he started a kindergarten and other institutional features in an old church building and offered prizes for the neatest dooryard, the thriftiest vegetable garden, the best fruit and flowers. Results appear in clean streets, well-kept homes and families, increased self-respect and neighborly kindness. Not least among them is their love for Mr. Sheldon and his helpers.

North Dakota

HATTON is served by Rev. J. T. Killen, in connection with three others. It is doing good work in a community largely Scandinavian. Some of the members come 10 or 12 miles to attend the services.

Nebraska

LINCOLN.—First. A delightful and well-attended reception was given, Sept. 13, to Rev. W. H. Manss and his wife at the church house. He has prepared a schedule of Christian work for his people intended to suggest something for each one. The Sunday school has substituted for the International Lessons a series of studies prepared by Mrs. Manss on Bible characters.—*Plymouth and Vine Street.* The ladies' missionary societies have maintained their meetings and interest during the summer. Arrangements are made at Vine Street for evangelistic services immediately after the General Association, with Rev. H. D. Ward as leader.

OMAHA.—First is rejoicing in having secured as pastor Rev. H. C. Herring, lately of the Hyde Park Presbyterian Church, Chicago. The call was unanimous.—*Hillside* is so near the exposition grounds that the open gates on Sunday have proved a distracting influence; nevertheless Rev. Jacob Flook and his people have devoted themselves heroically to the work and have had many strangers at their services. Rev. Dr. J. D. Kingsbury of Bradford, Mass., a recent visitor, on returning, sent from his church a beautiful pulpit Bible.

AURORA.—Evangelist Coun closed his tent meetings Sept. 18, but the various pastors are uniting to continue them for a time. Christians have been revived and strengthened and there have been hopeful conversions.

New Mexico

ALBUQUERQUE has tried to fulfill its mission to sojourners in the city through a C. E. social, to which students were invited and entertained by the gramophone, and gatherings of the Ladies' Aid Society, which are heartily appreciated by visiting health-seekers.

PACIFIC COAST

Washington

COLVILLE.—The mixing up of two items in our issue of Sept. 8 resulted in the astounding statement that this church had "been turned over to the Presbyterians by the comity committee of eastern Washington." *Clover* is the church which has thus been transferred to another fold. The indignant wall which went up from the Washington brethren on reading the former statement testified not only to its falsity but to their love for and pride in this enterprise. It gives us pleasure to emphasize the fact that *Colville* is thoroughly and irretrievably Congregational, and that the loyalty of church and denomination is mutual and hearty.

WEEKLY REGISTER

Calls

ANDERSON, Edward, Chicago, Ill., to Washington St. Ch., Quincy, Mass. Accepts.
ASHLEY, A. W., to Gaines, N. Y. Accepts, and has begun work.
BJORCKMAN, L. W. A., Zion Ch., Hartford, Ct., to Ravenswood Mission Ch., Chicago. Accepts.
CAMERON, Donald, Hartford Sem., to Patten, Me., for six months. Accepts.
CHENEY, Russell L., Janesville, Wis., to Endeavor, for six months. Accepts.
CLARK, Allen, Agency, Io., to the permanent pastorate at Park Rapids, Minn.
DAINS, Chas. H., Pittsfield, O., to Lamont and Conklin, Mich.
DAVIS, David L., Bethesda Ch., Edwardsdale, Pa., to Hillsboro Center, N. H. Declines, and has begun work at Williamstown, Pa.
DAVY, Jas. J., Amelia, N. D., to Hope.
GAYLORD, Winfred R., Prospect St. Ch., Elgin, Ill., to become assistant pastor of First Ch., same city, with special charge of the music. Accepts.
GRAY, John, Howard, S. D., to Butte, Neb. Accepts.
HERRING, Hubert C., late of Hyde Park Presb. Ch., Chicago, to First Ch., Omaha, Neb. Accepts, and has begun work.
HUBBARD, Horace, to remain for another year at Henrietta, N. Y.
HUNT, Arthur B., Bangor Sem., has begun work at N. Deering, Me.
KILLEN, John T., Portland, N. D., to Hankinson. Accepts.
LEFPART, David, Centralia, Ill., declines call to former charge at Huntington, Ore., and accepts one to New Grand Chain, Onondaga and Boaz, Ill.
LODWICK, Wm., to remain second year at Stewartville, Minn.

LORD, Sam'l E., French Ch., Spencer, Mass., to French Ch., Marlboro. Accepts.
OEHLER, Fred. H., to remain another year at New Richmond, Minn.
PARRISH, Geo. R., Constantine, Mich., accepts call to Marshalltown, Io.
RANDALL, Winfield S., N. Weare, N. H., to Rochester.
RISSE, Henry A., Olivet Ch., St. Paul, Minn., accepts call of St. Paul Congregational Union as superintendent of its city missionary work. Declines call to Aberdeen, S. D.
ROBBINS, Anson H., Iroquois, S. D., for seven months at Waubay.
SCOFFIELD, T. E., to Dora, Ore.
SEARLES, Geo. R., for a third year at Hancock, Minn. Accepts.
STRAIN, Horace L., Chicago Sem., accepts call to assistant pastorate of New England Ch., Chicago.
THOMPSON, Carl D., Sharon, Wis., to Prospect St. Ch., Elgin, Ill.
WHEAT, Frank I., Woodhaven, N. Y., to Park Ch., San Francisco, Cal.

Ordinations and Installations

BREWER, Frank S., i. New Hartford, Ct., Sept. 22. Sermon, Rev. A. E. Kittredge, D. D.; other parts, Rev. Messrs. C. E. Coolidge, A. T. Perry, G. W. Judson.
CHASE, S. B., o. Mayflower Branch, Lansing, Mich., Sept. 12. Sermon, Rev. E. B. Allen; other parts, Rev. Messrs. J. P. Sanderson, Wm. Ewing and W. E. Strong.
HAWLEY, John A., o. West Avon, Ct., Sept. 14. Sermon, Rev. M. W. Jacobus, D. D.; other parts, Rev. Messrs. Marsh, Clark, C. K. Fankhauser, C. E. Coolidge.
HUBBARD, Wm. B., i. Webster, S. D. Sermon, Rev. Lauriston Reynolds; other parts, Rev. Messrs. W. H. Small, C. N. Fitch, H. T. Williams.
WILLIAMS, Benj. A., o. Columbus, O., Sept. 12. Sermon, Rev. Washington Gladden, D. D.; other parts, Rev. Messrs. J. P. Williams, J. V. Stephens, and David Jones.
WOOD, Wallace H., o. Dexter, Me., Sept. 19. Sermon by Prof. J. S. Sewall, D. D.; other parts, Rev. Messrs. G. B. Hancock, W. C. Curtis, Norman McKinnon, T. W. Harwood, Chas. Davidson, F. D. Tasker and W. H. Gould.
WOODMAN, Geo. E., Jr., o. Monmouth, Me., Sept. 15. Sermon, Rev. G. M. Howe; other parts, Rev. Messrs. T. P. Williams, A. L. Struthers, Jas. Richmond and R. R. Morson.

Resignations

ALDEN, West, DeLong, Ill., to take effect Dec. 1.
ALLIS, Wm. B., N. Conway, N. H., to take effect Nov. 1.
ASHBY, John H., Armaca, Mich., after a pastorate of nine years.
BLOMFELD, Stanley F., Boulevard Ch., Detroit, Mich., to complete his studies at Yale.
CHILD, Eli A., from both church and academy, Endeavor, Wis.
COLE, Luther H., renews resignation from Olivet Ch., Springfield, Mass.
HART, Rollin L., Leverett, Mass.
MCINTIRE, Oscar G., Orford and Orfordville, N. H.
MAKEPEACE, F. Barrows, North Ch., Springfield, Mass.
MONTGOMERY, Theo. E., First Ch., Wilmington, Del.
RHIBANY, Abraham, Morenci, Mich.
SMITH, Wm., Marshall, Ill.
STEVENSON, Chas. H., Canton Center, Ct.
TWITCHELL, Justin E., Dwight Place Ch., New Haven, Ct., to take effect Nov. 1.
WARRINER, W. H., Zion Ch., Montreal, Canada.

Dismissions

BJORCKMAN, L. W. A., Swedish Ch., Hartford, Ct., Sept. 23.
DAY, Chas. O., Center Ch., Brattleboro, Vt., Sept. 22.
PARSONS, Chas., Webster, S. D., Sept. 13.

Churches Organized

DORA, Ore., Sept. —.

Miscellaneous

COLE, H. Hammond, pastor at Weaverville and Lewiston, Cal., has been spending a six weeks' vacation at Walpole, N. H., and supplying the church at Westminster, Vt.
HERRICK, Edward P., pastor of Immanuel (Cuban) Ch., Tampa, Fla., is presenting its needs in various New England churches.
JOHNSON, Chas. C., is serving as stated supply of the Presbyterian church of Clarkson, N. Y., where he resides.
PARKER, Charles L., will spend a few weeks at Albany, Me., as Mr. T. G. Haines, who supplied during the summer, has gone to Andover.
SARGENT, Chas. F., of Denmark, Me., is supplying at Brownfield.
SHERK, Abram B., of Toronto, Ont., is supplying at Millville, N. Y.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. GREGORY DOYLE, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

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And Hood's Sarsaparilla makes good blood. That is why it cures so many diseases and makes so many people feel better than ever before. If you don't feel well, are half sick, tired, worn out, you may be made well by taking Hood's Sarsaparilla.

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There is only one table more attractive than this. That is the Boston & Maine Time Table to the summer resorts.

But summer is practically over. It is time now to think of the winter. What improvements are you planning? What are you going to do to make life a little more enjoyable than it was last year?

Now that the war is over we are going to have time to cultivate social functions. You can't permeate society very far without discovering the need of a well-equipped Toilet Table.

Here is one of our new fall patterns, just completed. Don't be misled by the sight of all this carving into the idea that the price is high. Canal Street prices allow you to afford some very beautiful effects which in an uptown store would be costly and almost prohibitive.



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Our Readers' Forum

TEACH THEM ENGLISH

Every patriotic citizen must rejoice at the thoughtful and advanced position taken by *The Congregationalist* on "Imperialism." Your expressed view should meet with a hearty response. Your suggestion in reference to schools in the new territories is also timely. But why should we establish Spanish schools, or schools in any other language but the English? Nothing conduces to modern civilization like the English language. Is it not feasible to put in operation all over these new acquisitions primary schools where our

own language should be taught the children, and then a foundation would be laid for future citizenship? Let the Spanish and native children learn alike the English, the language of their ruling nation.

W. O. B.

AN APPRECIATIVE READER

The column Closet and Altar is always a benediction and a feast of fat things, and that of Sept. 8 I found particularly helpful in view of the recent death of the partner of my life for more than fifty-three years. I have been an almost constant reader of this best of religious journals for more than forty-eight years, yet I think I can say truly that I have never

found in it or in any other paper anything so comforting in time of deepest affliction as that referred to above. Let the readers of *The Congregationalist* prayerfully read and re-read Closet and Altar column for Sept. 8, and all subsequent ones.

B.

I like direct, practical preaching, which helps me to live as a pilgrim on a journey. Now some preach as if they were telling how to make shoes instead of making them—as if they were describing the process of shoe-making to those who want to be shod.—*John Duncan.*

Twenty Funny Stories of MARK TWAIN

They relate to Mark Twain's eccentricities, and his aptness in making the most ordinary episodes appear ludicrous. The stories are brimful of fun.



When I Stood Face to Face With Death

General A. W. Greely, the great Arctic explorer, tells here, for the first time in print, the graphic story of his fearful exile of 278 days at the North Pole, when his comrades daily dropped dead at his side, and when all waited day by day for death to come.

Miss Wilkins in Her New England Home

An entire photographic page will show the author of "Jerome" and "Pembroke" as she is at home: her friends as they grouped around her; going out to walk with her dog; with her favorite cat; and in an evening gown ready for a reception.

John Wanamaker's Sunday-School

The Most Interesting Sunday-School in America

How it has grown to be a factor in a city's life, together with the wonderful man who has devoted his energies to its development. Illustrated.

These are Some of the Special Features in the October Number of

THE LADIES' HOME JOURNAL



We will mail *The Ladies' Home Journal* from now until January 1, 1899, and *The Saturday Evening Post*, every week from now until the end of the year, on receipt of only Twenty-five Cents.

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THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

The Business Outlook

The general trade situation continues favorable. Outside of New England the volume of business in the country is very satisfactory and prices in most instances are firm. The Fall season in cotton goods here has been disappointing. Mill men find it difficult to explain the quietude in the face of general prosperity in other sections. They claim, however, that the market is constantly getting into better shape and they are looking forward to an active business in the spring. They claim that the goods market has been so stifled with surplus supplies during the past two years that it has required considerable time to work off this excess of products.

Woolen goods are also quiet in this market, largely from the same causes as cotton fabrics. Shoe manufacturers are fairly busy, particularly on the cheaper class of goods. The demand for lumber is improving. The active season for coal dealers is near at hand, but soft coal is all the time cutting into anthracite. Raw cotton is selling at about the lowest price on record, which, with yellow fever quarantine regulations, adversely affect Southern trade. The extremely low price of cotton demonstrates what two large successive large crops will do.

In the stock market there has been no pronounced movement in either direction, except in special cases, such as sugar. The latter stock has had a severe decline, with a prospective trade war with outside refiners given as the reason. The general list holds pretty steady, in spite of the big advance during the summer. Money is working easier in New York and this encourages the believers in higher security values. The good state of business prevents the growth of bearish feeling in Wall Street and, barring some unforeseen calamity, it is believed that speculation will continue on the up side.

Marriages

The charge for marriage notices is twenty-five cents.

FOSTER-DEYO-In New Paltz, N. Y., Sept. 22. Rev. Addison P. Foster, D. D., of Boston, and Gertrude Deyo.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

GRISWOLD-In Bernardston, Sept. 17, John Flavel Griswold, aged 73 yrs., 5 mos.; a member of the Congregational church for 57 years.

JENISON-In Wethersfield, Ct., Sept. 25, Mrs. Caroline S., widow of the late Joshua Jenison of Newton. Services will be held in chapel at Newton Cemetery on Wednesday, Sept. 28, at 1.30 o'clock. Relatives and friends are invited to be present.

REV. ROBERT PALMER STANTON

Died in Norwich, Ct., Sept. 11 at the age of eighty. He was born in Belchertown, Mass., graduated at Yale College in 1843 and at Yale Divinity School in 1847. He was pastor of a Presbyterian church in Cohoes, N. Y., from 1848 to 1853, of the Congregational church in Derby, Ct., from 1853 to 1856 and of the Congregational church in Greenville, Ct., from 1856 to 1880. After his dismissal from the Greenville church he continued to supply vacant pulpits in eastern Connecticut until impaired health constrained him, some two or three years since, to give up all ministerial work. Previous to the failure of his health he held a prominent position among the Congregational churches of New London, Ct., and was very frequently called upon to act as moderator at ecclesiastical gatherings. He was for many years chairman of the Norwich Board of Education. J. A.

MRS. ANNE FOLSOM PALMER

Mrs. Palmer died at Cleaveland Farm, Boxford, Mass., of apoplexy, on Saturday afternoon, Sept. 10, in the eighty-eighth year of her age. To few persons is it granted to live so long with a perfect retention of all the mental faculties, and then to pass quickly and almost painlessly into eternity. Mrs. Palmer was the widow of the late Asher G. Palmer of Brookline, Mass., and for the past few years had resided with her daughters—Mrs. Mason of Boston, Mrs. Cleaveland of Boxford and Mrs. Holton of Springfield. In her early womanhood she came from the Christian home of her father, Deacon Folsom of Exeter, N. H., to Boston to sing as leading soprano in Dr. Lowell Mason's famous choir. There she met Mr. Palmer, a young Boston business man, brother of Deacon Julius A. and Dr. Ray Palmer. In their early married life they were actively interested in Dr. Lyman Beecher's church, and by their gift of vocal music aided in the impressive gospel service rendered by the father of the great Henry Ward Beecher. Afterward in a long series of years in their home in Cambridge, as members of the Shepard Memorial Church, they were in close touch with Christian work, often entertaining ministers and missionaries over the Sabbath, teaching in the Sunday school, participating in the prayer meeting and making their influence felt in the social life of the church.

In her declining years Mrs. Palmer taught the lesson of how to grow old gracefully. Cheerful and uncomplaining under all circumstances, she kept up her interest in all that concerned not only her children and their

families, but the world in general. She read the papers, was deeply interested in the late war with Spain and followed the leading movements of church and state with unflagging attention to the day of her death. She was so unselfish and of such a sunny temper that it was a benediction to come into her presence. Her counsel was full of wisdom and will be sadly missed by a large circle of friends and loved ones. Her life was a perfect whole, rounded out to a great age, and her passing away was like a transition. On a perfect autumn day, in the lengthening shadows of the declining sunshine, amid the maturing plants and flowers of beautiful Mt. Auburn, she was laid at rest by loving children who could only think, with an abiding sense of gratefulness and peace, of the wisdom and mercy of God as shown in the life of their beloved mother. Six children survive, the eldest named for Lowell Mason, the youngest being Rev. Frank H. Palmer, lately pastor of the Union Congregational Church at East Bridge-water.

SUSAN T. MERWIN WOOD

Entered into life, Sept. 6, Susan T. Merwin Wood of Washington, D. C., wife of Rev. Geo. I. Wood, formerly a Congregational minister in Connecticut. She was the second daughter of Rev. Samuel Merwin, for nearly thirty years pastor of the North Church of New Haven, Ct., now the United Church, presided over by Rev. Dr. Munger. Her mother was the daughter of Col. Timothy Taylor of Danbury, Ct. Theirs was a typical and well-ordered Christian household, where God was honored and family affection reigned.

Mrs. Wood became a Christian early in life, and she and several of her sisters married men useful in the Congregational ministry; one of her brothers also held the same honorable office. God blessed her with a long life of nearly eighty-six years, fifty-eight of which were passed in the companionship of a married life of such devotion as to excite comment from strangers as well as friends. One of the most winning features of her character was a sprightly cheerfulness manifest under all circumstances. In the words of one of her nephews "that cheerfulness that was so characteristic of her always attracted me to her as a child, and excited my admiration when I became older and learned what a rare gift it is and what a lovely and noble character it requires to radiate such cheerfulness and sweetness." To mourn her loss are left her husband, her daughter with whom she lived and her son, a lieutenant-colonel on the staff of Gen. Fitzhugh Lee, and a large circle of relatives and friends, whose expressions of sympathy by letter and by word are deeply appreciated.

WRITE for full information in relation to the Fitchburg Railroad popular New York excursion of Oct. 6 to J. R. Watson, general passenger agent, Boston.

YOU will not know how much good Hood's Sarsaparilla will do you until you try it. Buy a bottle today and begin to take it.

A SURE SIGN OF WINTER.—Fall is almost here, and already the shops are displaying their autumn exhibits. In another column of this paper there is an engraving of one of the new pieces of furniture just placed on view at the Paine warerooms on Canal Street. It is a toilet table, and if it is any indication of the style we may expect for the coming season it is a token of unusual beauty. The entire front is of carved mahogany, yet this decorative detail seems to have escaped attention in the price.

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Absolute Purity
Softness of Lather
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Current History Notes

Agents of the Philadelphia Commercial Museum are now on the way to the Philippines to study trade conditions and openings for American merchants and capital.

Baron Curzon of Kedleston is the officially announced title soon to be conferred upon Mr. George Curzon, who is to succeed the Earl of Elgin as viceroy of India. Sir Herbert Kitchener also has been raised to the peerage.

Accredited representatives from Aguinaldo and the Philippine government are now in Washington, seeking an audience with the President. They will ask that the case of the Philippine rebels be represented fairly at the conference in Paris.

Chile and the Argentine Republic have agreed to arbitrate a prolonged dispute over a boundary line. On the other hand, the relations between Italy and the United States of Colombia are strained to a breaking point, and the Italian minister to Colombia has been given his *exequatur*.

Queen Wilhelmina of Holland—whose elevation to the throne is graphically described in *The Nation* by Rev. Dr. W. E. Griffis—in her opening speech to the States General last week referred approvingly to the recent opposition of the czar of Russia favoring concerted action looking toward European disarmament.

Richard Malcolm Johnston, writer of fiction, who died in Baltimore, Md., last week, aged seventy-five, was a humorist and story-writer of no mean rank. His pictures of life in Middle Georgia are full of truth and delightful reading. Of Scotch ancestry, and early in life a Baptist, he became a Roman Catholic in his latter days.

The funeral of Miss Davis, daughter of Jefferson Davis, in Richmond, Va., last week was the occasion for a display of devotion, for her and for her father, such as showed how tenaciously the South is holding to its antebellum views respecting States rights. It frankly admits that the contention no longer is tenable, but it insists that it was a contention justified by the history of the making of the Constitution.

The floating of the cruiser *Infanta Maria Teresa* by Lieutenant Hobson and the professional wreckers employed by the Government adds another splendid vessel to the navy and is a decided victory for the gallant and talented young naval constructor. The Government experts appointed to inspect the Spanish vessels sunk off Santiago reported adversely on the project of saving them, but Hobson declared it could be done and, in the case of one of them, it has been done.

General Garcia's return to Santiago last week was dramatic in its incidents, and indicates that his wrath is placated. If he had been handled more courteously by General Shafter there never would have been any trouble. General Gomez has arrived at Key West. He speaks as if the Cuban army would prove amenable to reason and patiently wait for justice to be done by the United States. A sharp note from the United States to Spain has informed the Spanish commissioners in Cuba that no further procrastination in evacuation will be tolerated. The last Spanish soldier must be out of the island by Dec. 31.

Important Meetings to Come

Massachusetts Interdenominational Sunday School Convention, Worcester, Oct. 4-6.
American Board, Grand Rapids, Mich., Oct. 4-7.
Lake Mohonk Conference, Mohonk Lake, N. Y., Oct. 12-14.
National Prison Association, Indianapolis, Oct. 15-19.
Mass. Christian Endeavor Union, Brockton, Oct. 19, 20.
American Missionary Association, Concord, N. H., Oct. 25-27.
Woman's Home Missionary Association, Boston, Oct. 26.
Woman's Board, Springfield, Mass., Nov. 2, 3.
Open and Institutional Church League, Pilgrim Church, Worcester, Mass., Nov. 2, 3.
National Woman's Christian Temperance Union, St. Paul, Nov. 11-16.

Annual Meeting of the A. B. C. F. M.

The eighty-ninth annual meeting of the American Board will be held at Grand Rapids, Mich., in the First Congregational Church, beginning Oct. 4, at 3 o'clock P. M., and closing at noon, Oct. 7.

The New England passengers will have special sleeping-cars on the Boston & Albany 10.30 A. M. train, Monday, Oct. 3. Tickets, certificates and accommodations in sleeping-car may be obtained of Mr. Charles E. Swett, Room 102, new Congregational House, 14 Beacon Street.

Rev. R. R. Meredith, D. D., of Brooklyn will preach the sermon. Addresses will be given by the president of the Board, a good number of the missionaries from the field, members of the deputation to China, the committee of fifteen and others, both pastors and laymen. The annual reports of the work will be given by the officers of the Board.

It is hoped that there will be a large attendance of corporate members, honorary members, pastors and other friends. The committee on entertainment, Dr. James Gallup, chairman, will make the most careful arrangements possible for those who desire to be in attendance and are seeking a place of entertainment.

The following hotels are recommended: The Morton House, \$2.50 per day (\$3.00 with bath); The Livingston, \$2.00 per day (\$2.50 with bath); The Warrick, \$2.00; Sweet's Hotel, \$1.50 to \$2.00 per day; The Eagle, \$1.00 per day.

Railroad rates at a fare and one-third have been granted by all the traffic associations on the certificate plan. Every person must obtain a certificate from the agent where the ticket is purchased to the point where the convention is held. This certificate must be countersigned by the authorized clerk at Grand Rapids and vised by the special agent of the Railroad Association. This will entitle the bearer to a return ticket at one-third the regular fare.

Rev. Dan F. Bradley, D. D., Grand Rapids, Mich., is the chairman of the general committee of arrangements.

Our Armenian Orphans' Fund

Amount received during the month ending Tuesday noon and acknowledged in detail by individual receipts.....	\$27
Previously acknowledged.....	25,469.48
Total.....	\$25,469.75

Christ's freedom from stain or shortcoming is not the destruction of his humanity, but its completion.—Rev. David W. Forest.

The fourteenth annual autumnal excursion to New York via the Fitchburg Railroad, Hudson River and Fall River Line is scheduled for Oct. 6. Rate only \$5.

No prettier trip on the American continent than the New York excursion announced by the Fitchburg Railroad for Oct. 6. \$5 does it all.

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Among them being some of the daintiest and prettiest imitation Point Gauze ever shown in this market. Hardly distinguishable from real, but at a very much lower price.

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Good painting is done with Pure White Lead and Pure Linseed Oil. Bad painting is done with any of the mixtures of Barytes, Zinc, Silica, Whiting, etc., etc., which are often branded and sold as "White Lead," "Pure White Lead," "Tinted Lead," "Colored Lead," etc., etc. You can avoid bad painting by making sure that the brand is right. (See list of brands of White Lead which are genuine).

FREE By using National Lead Co.'s Pure White Lead Tinting Colors, any desired shade is readily obtained. Pamphlet giving valuable information and card showing samples of colors free; also folder showing pictures of house painted in different designs or various styles or combinations of shades forwarded upon application to those intending to paint.

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LARKIN SOAPS

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AND PREMIUMS.—FACTORY TO FAMILY.

The Larkin Idea fully explained in beautiful free booklet. Free sample soap if mention this publication.

The Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y.

Christian Work and Workers

The Evangelistic Association of New England has secured Rev. Smith Baker, D. D., to conduct its Bible class for the study of the International Sunday School Lessons. The class will meet in the vestry of Park Street Church, beginning next Saturday afternoon at 3.15 o'clock. All are cordially invited.

Mr. Moody issued last week another appeal in behalf of work among the soldiers. The Christian Commission workers have followed the troops from camp to camp and continued to preach, with gratifying results in the way of conversions. At Lexington, Ky., they did an excellent work among the 700 men in the hospitals, and held in addition regular tent meetings daily. The distribution of whole-some books and literature has had a valuable effect. "Taking into account," says Mr. Moody, "the great numbers of men reached and the wonderful success that has attended the preaching of the Word among them, the work with the soldiers for the past four months seems to me to be most remarkable and to call for hearty thanksgiving to God. The response to the appeal for funds made through the religious press has been most hearty, and the money continues to come in. But better than the money have been the expressions of deep interest with which it has been accompanied. Contributions sent to me at East Northfield, Mass., will still be used to give the gospel to our soldiers and sailors."

An interesting conference of the international committee of Y. M. C. Associations and its secretaries has just been held, six members of the committee and its thirty-three home secretaries being present; also Mr. John T. Swift, secretary in Japan; Prof. W. W. White, recently secretary in India; and Dr. Williamson of the British College Christian Union. To the work among college students ten secretaries are now devoting their time. There are nearly six hundred associations under their supervision. The railroad department has increased its force to six secretaries. There are 135 railroad associations, and a large part of the railroad employes are being reached by them. One hundred and fifty thousand dollars were appropriated the past year by railroad corporations for sustaining this work among their men, in addition to a large sum toward the erection of buildings for it. The student volunteer movement is in organic relation with the committee. It has now over 3,000 students pledged to go as missionaries, as the denominational boards may find opportunity to use them; 1,200 missionaries have already gone to the foreign field as a result of these efforts.

The Army Christian Commission has not finished its labors although the war has ceased.

Subscribers' Wants

Notices under this heading, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion.

London Council. If any one has a copy of the doings of the London Council to dispose of, a purchaser may be found by applying to Room 602, 14 Beacon Street.

For Sale. Nearly new five octave Estey & Co. pipe top organ, lately used for chapel service—now closed. Price \$150. D. A. Thompson, 13 N. Pearl St., Albany, N. Y.

Stereopticon Slides Wanted. Illustrative of various hymns, plain or colored. Also any high-grade dissolving views. State exactly what you have and the lowest cash price. H. C., Lock Box 294, New Smyrna, Fla.



Artificial Human Eyes
Andrew J. LLOYD & Co.
323 Washington Street,
Opp. Old South Church, Boston

As long as the Fifth, Sixth and Eighth Massachusetts and First Rhode Island are in the field two workers with tent and equipment consisting of reading matter, stationery, organ, singing-books, etc., will be maintained with each regiment. During the summer months alone the expense of tents, stationery, ice-water and support of workers has been \$5,000 for the two States. Thousands of religious and secular papers, Testaments, colportage library books, tracts and other reading matter have been circulated, and regimental associations and Bible classes have been organized, while the first Young Men's Christian Association in Porto Rico has been established on the Plaza, Utuado, Porto Rico. The workers have marched and suffered with the soldiers. Some have endured fever, and all have made great sacrifices. The correspondent of a Boston paper writes of one as follows: "He has helped attend the sick, has been with the men on the hard mountain roads when the sun blazed hot, has slept with them in the wet, given them paper and envelopes to write their friends and in every way shown himself a believer in the themes he preaches. The work among the volunteers from these two States is under the supervision of the State Executive Committee of the Y. M. C. A. of Massachusetts and Rhode Island, and contributions will be thankfully received by F. O. Winslow, treasurer, 167 Tremont Street, Boston.

The New Testament was written with a religious intent. To understand it fully we must have a religious spirit. It is plain that an irreligious and unchristian person could never have written a truthful life of Christ. The same coldness or antipathy would warp the mind of a reader.—L. S. Potvin.

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Does he want your chimneys to break?

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No more dirty, cracking chimneys.

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For sale by all good dealers. Take no substitute.

NEW JERSEY WICK CO., Newark, N. J.

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Religious Notices

Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

WHITMAN COLLEGE. All communications and gifts for Whitman College should be sent to the financial agent, Miss Virginia Dorr, 2 Linden St., Worcester, Mass., or to the President, Rev. Stephen B. L. Penrose, Walla Walla, Wash.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seamen's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

JAMES W. ELWELL, President.
Rev. W. C. STUTT, Secretary.
W. C. STURGES, Treasurer.

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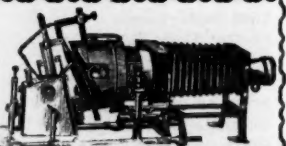
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Woman's Board Prayer Meeting

CONGREGATIONAL HOUSE, BOSTON, SEPT. 23

The Friday meetings under the auspices of the Woman's Board, which suspended during the summer, were resumed, not in the old familiar Pilgrim Hall, but in the pleasant rooms now occupied by the Board in the new Congregational House. The sky wept, but in spite of the clouds the abundant daylight made the surroundings cheery, and the company who gathered were conscious of a homey atmosphere even in a strange place.

Mrs. A. C. Thompson presided and read, with comment, selections from Paul's epistles, showing how frequently the first great missionary to the heathen world requested prayer from the churches which he had founded. Mrs. Judson Smith then led in prayer.

Allusion to the calendar, especially to its most recent topic, the Eastern Turkey Mission, called out Miss Wheeler, representing that mission, who spoke of her associates in Harpoot and of a letter received from Miss Pratt of Mardin, reporting that the work among women seemed to have gained a baptism of the Spirit in connection with a visit from Mr. Millard, and that, although Christian effort among an Arabic-speaking people meets peculiar difficulties, this is a day of encouragement. Mrs. Kellogg gave some phases of the National Council at Portland, especially in connection with the meeting of women.

Miss Child gave a summary of the movements of some of the missionary ladies during the summer. Several have returned to this country. Miss Powers has come from Constantinople College; Miss Gleason from Hasskeu, while Miss Cull, with whom she was associated, goes to assist the ladies at Gedek Pasha; Miss Griswold from Smyrna; Dr. Hamilton from Aintab, where, although not under missionary appointment, she has had the closest missionary association in her efficient hospital work, while her helper, Miss Trowbridge, finds much needed rest in a year with her mother in Constantinople; Mrs. Haskell and Miss Haskell from Bulgaria; Mrs. Winsor from India; Miss Julia Gulick, Mrs. S. S. White and Mrs. Cary from Japan; Miss Webb from Spain; Mrs. Pixley, Miss Mary Pixley and Mrs. Goodenough from Africa; Miss Hammond from Mexico.

Several have returned to their fields. Miss Stone has gone back to Bulgaria; Miss Pierce to Aintab; Mrs. J. K. Browne to Harpoot, accompanied by Mrs. Gates and a new missionary, Miss Theresa Huntington of Milton, Mass., whose brother is teaching in Euphrates College; also by Miss Ellsworth (W. B. M. I.); Miss Agnes Lord, formerly of Constantinople and Smyrna, after a few years in this country with her aged mother, now re-appointed, has gone to Erzroum, accompanied by Miss Bushnell (W. B. M. I.); the Misses Baldwin of Newark, N. J., have gone to Ruk,

sailing from San Francisco in a schooner at a time when, on account of the war, it was considered unsafe to send the Morning Star; Miss Morrill and Miss Abby Chapin have returned to China, accompanied by missionaries from the Interior—the Misses Wyckoff, Miss Bird, Miss Patterson and Miss Peck. Miss Chapin's mother, herself many years a missionary, writing from her California home, where one son is very ill, says of the daughter's going: "With joy and victory in our home we give her back to you."

Mrs. Gulick gave an interesting account of a month spent on Seavey's Island among the Spanish prisoners. Having free access to all the hospital wards, she went in and out freely for several hours each day, using her Spanish tongue in communicating information and in giving comfort to sick and wounded men who represented a large class in Spain, down-trodden as much as Cubans, obliged to give their lives in defense of a government which they do not respect.

Mrs. Tewksbury of Tungcho, China, who has recently come home for a visit, noted the fact that while missionaries and the heathen are often prayed for she hears few petitions for the native Christians, and, with a pertinent illustration of the need, urged that they be oftener remembered. She also gave a hint of progress in China by citing the case of a man who, upon the death of his wife, stood up in the chapel and for three-quarters of an hour eulogized her character, a remarkable tribute for a Chinese husband to pay his wife.

Y. P. S. C. E.

PRAYER MEETING

BY REV. ISAAC OGDEN RANKIN

Topic, Oct. 9-15. Patriotism. Ps. 33: 1-22.

When the war with Spain broke out the streets of our cities became gay with flags. Men were volunteering; everybody wore a button or a flag and was ready to cheer at the news of victory. Then men said one to another, "What a patriotic nation we are, to be sure!" There were other and better tests of patriotism, however. The stokers and engineers on the warships were tried by weary work in the hot furnace-rooms. The blockaders were tested by long and idle days under the hot sun, the soldiers by drill and discipline or the fierce heat of battle and by privation or deadly sickness. Those who stayed at home were tried. There was a man who owned a steamship which the government wanted and sold it for nearly twice what it was worth. There was another who had a contract for shoes and made them of paste-board and pressed leather scraps so that they went to pieces on the soldier's feet in the first rain. There was a reporter who was smart enough to get news to his paper that helped the enemy. There were men who were drunk when they ought to have been on duty. Then there were mothers who gave their sons, and wives their husbands. There were men who wanted with all their hearts to join the army who stayed at home because it was their duty.

It needs no special wisdom to say which were the true patriots in cases like these, but it may be worth while to state the principle which distinguishes between the true and the false. He who loves his country without selfishness is the true patriot; he who loves self best of all can never stand the hardest test. God is the ruler of the nations. Duty to country is duty to him. Many of the leaders in this war have been Christian men, and who can deny that they have been better patriots for their Christianity. To recognize God as the ruler of nations is to acknowledge righteousness as the law of national life. He who is God's servant will be the truest servant of the State.

The Hudson is now in all its autumnal glory. The Fitchburg Railroad popular New York excursion of Oct. 6 takes you down the Hudson, and the rate from Boston to Boston is only \$5.00.

TERRIBLE NERVOUS TROUBLE.

Her Flesh Was So Sore Could Hardly Bear Touching.

Did Not Know What it Was to Have a Good Night's Rest.

Cured by Dr. Greene's Nervura Which She Found a Wonderful Remedy.

"Twelve years ago I got hurt by being thrown from a wagon which injured my spine, making it weak. Then two years ago I had the grip, which settled in my spine, that being the weakest place. This gave rise to a very severe nervous trouble of the spinal cord.

"I doctored with eminent physicians for two years, going away for that purpose a part of the time. I used, among other things, batteries, and had my back cupped more than thirty times, and blistered many times, and all without the least good. The sensation was like needles sticking into my back and stomach, and after those spells passed my flesh would be so sore that I could not sit on a chair unless it was upholstered. I did not sleep well, many nights not going to sleep until two o'clock A. M. I could not lie on my back in sleep at all.



"Finally after two years of great suffering, I saw Dr. Greene's Nervura advertised, and the cures it had effected, and I determined to try it. I am now using my third bottle and am relieved of the nervous pricking sensation, and sleep well, which I had not done for two years. In fact, I had not known what it was to have a good night's rest in the two years I was sick, until after I took Dr. Greene's Nervura blood and nerve remedy.

"I can cheerfully say that I think it is the best remedy I have ever used or known about, and heartily recommend it to others, and will gladly answer inquiries about my case.

MRS. A. J. SMITH,
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Everybody needs and should take this grandest of medicines, Dr. Greene's Nervura blood and nerve remedy. There is no other remedy in the world equal to it. It will make you well and strong.

Dr. Greene, 34 Temple Place, Boston, Mass., invites the sick to consult him free, personally or by letter.

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Baby Badly Afflicted with Eczema.
Medical Treatment Useless.
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My niece's little baby boy had Eczema all over his face, so that he needed continuous watching, and he scratched the sores constantly. Mornings, his face, hands and clothes would be stained with blood. She never could take him out, his face was so full of sores. She had medical treatment, and tried everything she heard of. She commenced using the CUTICURA REMEDIES. The sores left his face and he was entirely cured, and now his face is smooth and rosy.

Mrs. L. J. ROOT, New Scotland, N. Y.

SWIFT CURE TREATMENT FOR EVERY BABY HUMOR, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, followed by gentle anointings with CUTICURA, purest of emollients, and greatest of skin cures.

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